

Num. R. s. 14¹¹ שְׁפָרִים ... ש' בִּרְכוּ בְּאִמְרֵי ש' he blessed him with speeches of beauty, for his words were pleasing. Midr. Till. to Ps. XVI, 6 שְׁכָרְךָ שֶׁל מִצְוֹת שְׁפָרוֹ עָלַי (not מצוה) (nahālath means) the reward of good deeds; its splendor rests on me; a. e.

שְׁפָר ch. same; constr. שְׁפָר, *the best of, choice of*. Targ. Y. Gen. XLVII, 6 בֵּית ש' אֶרֶצָא (O. בֵּית שְׁפָר בָּא). Targ. Deut. XII, 11; a. fr.—ש' אֶרֶג, v. אֶרֶג.—B. Mets. 14^a שְׁבוֹר נָתַן, v. נָתַן נִינָא.—שְׁעָבָד, v. ש' וְכ'.

שְׁפָר m. (preced. wds.) *beautiful, pleasing*.—Pl. שְׁפָרִים. Num. R. s. 14¹¹, v. שְׁפָר.

שְׁפָרְגוֹ, v. שְׁפָרְגוֹ.

שְׁפָרְנוֹנָא, v. נָתַן.

שְׁפָרְעָם pr. n. pl. *Sh'far'am* (*Shefa' Amr*, Neub. Géogr. p. 199), north-west of Sepphoris, near Usha. R. Hash. 31^b (seat of the Sanhedrin). Ab. Zar. 8^b. Tosef. Mikv. VI, 2.

שְׁפָרְפָּ, שְׁפָרְפָּא, שְׁפָרְפָּא m. (שְׁפָר) *brightness*; (cmp. שְׁפָרְא) *early morning, morning light*. Targ. Esth. X, 3. Targ. Job III, 3 (h. text כְּרֹחַ). Ib. VII, 4 (h. text נֶשֶׁךְ). Targ. Is. LVIII, 8 (h. text שָׁחַר). Ib. LXII, 1 (h. text נֶגַח); a. fr.

שְׁפָרִי, v. שְׁפָרִי.

שְׁפֶשֶׁ, part. *Pu.* מְשֻׁפָּשֵׁשׁ, v. מְשֻׁפָּשֵׁשׁ.

שְׁפִישְׁףָּ, שְׁפִישְׁףָּ, v. שְׁפִישְׁףָּ.

שְׁפִישְׁפָּ m. (v. שְׁפִישְׁפָּ II) *paste, a small board on the hunter's rod smeared over with glue*. Sabb. VIII, 4 (78^b) (חֲשִׁבְשֵׁבָרָא); Bab. ed. (Mish. a. Y. ed. שְׁפִישְׁפָּ); expl. ib. 80^a כְּדִי לִיהָן בְּרֹאשׁ הַש' שְׁפִישְׁפָּ קִנָּה וְכ' (Ms. M. a. O. שבשבר); Alf. Ms. שְׁפִישְׁפָּ; v. Rabb. D. S. a. l. note 3) as much glue as is required to put on the top of the 'paste board' which is on the fowlers' reed.

שְׁפִישְׁפָּ f., v. preced.

שְׁפִישְׁפָּ (b. h.) *to place, pile*, esp. *to place the cooking vessel over or by the fire*. Y. Sabb. I, end, 4^b הַשְׁפִּישְׁתָּ אֹתָּהּ if one sets a pot over coals (on the Sabbath), we must warn him &c. Bets. IV, 5 לְשִׁפּוֹרָא וְכ' to place a pot on them, v. נָקַח I. Hull. 84^a מִנָּה יִשְׁפּוֹרוּ וְכ' if one possesses one hundred Maneh, he may have a pot put on the stove every day. Sot. 11^b שְׁפִישְׁפָּ שְׁתֵּי וְכ' they put on two pots, one for hot water, and one with fish; Ex. R. s. 1. Midr. Till. to Ps. XXII, 16 שְׁפִישְׁפָּ ... דִּירְהִי דִּוְכָה I was like a stove situate between two roads, on which the travellers do their cooking; ed. Bub. קִירְרִיחִיהֶן עָלֶיהָ; Yalk. ib. 687; a. fr.—[Tosef. Kel. B. Mets. III, 1 שְׁפִישְׁפָּ, v. שְׁפִישְׁפָּ I.]

שְׁפִישְׁפָּ, שְׁפִישְׁפָּ f. = סִיפָּרָא, *border, lip*. Targ. O. Ex. XXVI, 4; a. fr., v. סִיפָּרָא.—Yeb. 75^b מִשְׁפָּרִיָּהּ I may I not say, it refers to his lip?; a. e.

שְׁפִישְׁפָּ, Tanh. R'eh 5 ש' יְרוּשָׁיִיבִידוֹ עַל ש' quid?

שְׁפִישְׁפָּ, שְׁפִישְׁפָּ, v. שְׁפִישְׁפָּ.

שְׁפִישְׁפָּ m. du. (b. h.; שְׁפִישְׁפָּ, cmp. אֶשְׁפָּר) *border-mounds* (between which is the balk). Sot. 11^b וְנִזְקָקוּ (between which is the balk). Sot. 11^b וְנִזְקָקוּ and they had intercourse with them between the mounds in the field; Ex. R. s. 1. Yalk. Zech. 574 (ref. to Ps. LXVIII, 14) הַיַּרְדֵּן וְעַבְרָה הַיַּרְדֵּן you shall lie (in peace) between the borders: Judah and the shore of the Jordan.

שְׁפִישְׁפָּ, v. שְׁפִישְׁפָּ, שְׁפִישְׁפָּ, pl. שְׁפִישְׁפָּ.

שְׁפִישְׁפָּ, שְׁפִישְׁפָּ, v. sub 'שְׁפִישְׁפָּ.

שְׁפִישְׁפָּ, *Pi.* שְׁפִישְׁפָּ (= שְׁפִישְׁפָּ) *to cut, slash*. Sifra Thazr., Par. 5, ch. XVI (ref. to Lev. XIII, 56) וְיִשְׁפָּסֶנּוּ (Rab. לְשִׁפּוֹסֶנּוּ, ref. to I Sam. XV, 33) from, 'he shall rend it.' I might infer, that he should slash it and leave it in its place &c.; [Asheri to Neg. XI, 5: רַחֲפִירָא, glossator וְיִשְׁפָּסֶנּוּ (v. שְׁפִישְׁפָּ) *patch it over*; R. S. to Neg. l. c. [ישופנו; Yalk. Lev. 553 רַחֲפִירָא].

שְׁפִישְׁפָּ pr. n. pl. *Shetseth*, a Phœnician border town. Y. Dem. II, 22^a top; Tosef. Shebi. IV, 9 שְׁפִישְׁפָּ.

שָׁק, v. שָׁק.

שָׁק m. (b. h.) *sack, sackcloth*. Sifra Sh'mini, Par. 6, ch. VIII (ref. to Lev. XI, 32) מִזֶּה שָׁק מִיִּדְּרֵי וְכ' as sack, which is specified, is something spun and woven &c.; Sabb. 64^a. Sifra l. c. I מֵאֵלָּא שָׁק דִּעֲשִׂי וְכ' I may think that only sackcloth made of goats' hair is meant. Succ. 20^b; Tosef. Kel. B. Bath. IV, 14 שָׁק אֵל שָׁק a mat made of sackcloth. Snh. 101^a הַתּוֹרָה דִּנְדִּירָה שָׁק וְכ' the Torah, girt with sackcloth, stands before the Lord &c.; a. fr.—Pl. שְׁפִישְׁפָּ. Sabb. 62^a, v. שָׁק II; a. e.

שָׁק, v. שָׁק.

שָׁק, שָׁק, שָׁק m. = h. שָׁק, 1) *joint, leg*. Targ. Ex. XXIX, 22; 27 (O. ed. Berl. שָׁק; oth. eds. a. Y. שָׁק). Targ. Lev. VII, 32, sq. (Y. ed. Vien. שָׁק); a. fr.—Pl. שְׁפִישְׁפָּ, שְׁפִישְׁפָּ, שְׁפִישְׁפָּ, שְׁפִישְׁפָּ, שְׁפִישְׁפָּ, שְׁפִישְׁפָּ, Sot. XXVIII, 35; Y. ed. Vien. שְׁפִישְׁפָּ (read: שְׁפִישְׁפָּ; Ms. שְׁפִישְׁפָּ). Targ. Ps. CXLVII, 10 שְׁפִישְׁפָּ (constr.).—Y. Shek. V, 49^a bot. ש' look at the legs (of Moses, how fat); Y. Bicc. III, 65^a bot. look at the legs (of Moses, how fat); Y. Bicc. III, 65^a bot. look at the (poor man's) legs; Yalk. ib. 665 שְׁפִישְׁפָּ; Koh. R. to V, 13. Hull. 63^a שְׁפִישְׁפָּ שְׁפִישְׁפָּ those with long legs, v. שְׁפִישְׁפָּ; a. e.—[Targ. II Sam. XXII, 43 שְׁפִישְׁפָּ, some ed. שְׁפִישְׁפָּ, read: שְׁפִישְׁפָּ].—2) *shaft*. Gitt. 55^b; 57^a, v. שְׁפִישְׁפָּ.

שָׁק, שָׁק = שָׁק, *to sink, break down*. Kidd. 81^b ש' he sank and died (feigned a sinking spell and death). Lev. R. s. 17 בִּירְחָא ש' some ed., v. שָׁק.

שָׁק (b. h. *Nif.*; cmp. next w.) *to bend, twist, plait*.—Part. pass. שְׁפִישְׁפָּ; f. שְׁפִישְׁפָּ (cmp. שְׁפִישְׁפָּ) *confused, mistaken*. Lam. R. to I, 14 (ref. to שָׁק, ib.) ש' דִּירְהִי I was in error as to my sins, I thought that he would forgive me all my sins, when I heard that my verdict was torn up.

שָׁקַד (b. h.; v. קָרַד) [to bend, be bent; trnsf.] to be bent upon, be intent, studious, anxious; to watch. Lam. R. to I, 14 (ref. to שָׁקַד, v. preced.) שִׁי"ן כָּרִיב שִׁי הַקֹּב"ה וכו' it is written with Shin, the Lord considered well how to bring the evil upon me (so as not to consume me). Midr. Till. to Ps. CXIX, 9 שְׁשׁוּקָדִים וכו' I. Y. Ber. IV, 7^d אני שְׁשׁוּקָדִים I am industrious (rise early), and so are they; (Bab. ib. 28^b משכימים . . . משכים). Tosef. ib. VII (VI), 2 כמה אומניו שְׁשׁוּקָדִים משיכמוז וכו' how many trades (tradesmen) are anxious, rise early (to sell their goods), and I rise and find all these &c.; Bab. ib. 58^a כל שְׁשׁוּקָדִים אומניו שְׁשׁוּקָדִים (not אומניו) all trades are anxious and come to the door of my house &c. Keth. 2^a; 3^b שְׁשׁוּקָדִים . . . the scholars were considerate towards the daughters of Israel (in ordaining weddings to be held on the fourth day of the week), in order that a man may make preparations &c. Ib. 3^a bot. שְׁשׁוּקָדִים but (how may weddings take place any day of the week?) must we not consider *shak'du* (the scholars' institution for the honor of woman)?; a. e.—*Part. pass.* שְׁשׁוּקָדִים *anxious, industrious, conscientious*. Ab. II, 14 שְׁשׁוּקָדִים ללמוד וכו' be anxious to learn the Law. Keth. 43^b שְׁשׁוּקָדִים the industrious scholar said it; שְׁשׁוּקָדִים מלו שְׁשׁוּקָדִים who is meant by *shak'du*? Samuel. Y. Ned. VIII, 40^d bot. שְׁשׁוּקָדִים and no conscientious student arose, until (R.) Jeremiah arose; Y. Kidd. III, 64^c top שְׁשׁוּקָדִים.

שָׁקַד ch. same, to watch, be anxious, careful. Targ. Ps. CII, 8. Targ. Prov. VIII, 34.

Itpe. שְׁשׁוּקָדִים to be anxious, wait for an opportunity. Snh. 14^a וכו' שְׁשׁוּקָדִים הוּא קא מְשַׁקְדִּי ר' (Ms. M. מְשַׁקְדִּי) R. J. was anxious to ordain them; Yalk. Sam. 96.

שָׁקַד I m. *industrious, anxious*, v. שָׁקַר.

שָׁקַד II m. (b. h.) *almond-tree, almond*. Gen. R. s. 42. Koh. R. to XII, 7 (ref. to Jer. I, 11) מִזֶּה הָיָה מְשַׁקֵּד וכו' as the almond-tree takes twenty-one days from the time it blossoms to mature its fruit &c.; Lam. R. introd. (R. Josh. 2); a. fr.—*Pl.* שְׁשׁוּקָדִים, שְׁשׁוּקָדִים, שְׁשׁוּקָדִים. Maasr. I, 4 שְׁשׁוּקָדִים bitter almonds. Y. Or. III, 63^b top שְׁשׁוּקָדִים soft-shell almonds (v. שְׁשׁוּקָדִים); a. e.

שָׁקַדִּין m. (שָׁקַד) *watchful, industrious, scrupulous student*.—*Pl.* שְׁשׁוּקָדִים, שְׁשׁוּקָדִים. Sot. IX, 15 בשלל . . . משמא . . . with the death of B. A. the careful students ceased; Tosef. ib. XV, 4; Y. ib. IX, end, 24^c; Y. Ned. VIII, 40^d bot.; Y. Kidd. III, 64^c top.

שָׁקַדָּה, v. שָׁקַד.

שָׁקַדָּה m. (קָטַ, Shaf. of קָטַ; emp. קָטַט) [cut short, 1) *stubby, abnormally short*. Ned. 66^b שְׁשׁוּקָדָּה . . . שְׁשׁוּקָדָּה is her neck graceful? It is too short. Tosef. Bekh. V, 1 שְׁשׁוּקָדָּה whose neck is abnormally long or abnormally short; Bekh. 43^b, expl. שְׁשׁוּקָדָּה מִיָּדָה, v. שְׁשׁוּקָדָּה; שְׁשׁוּקָדָּה—2) *abruptly bent, angular*. Ib. VII, 1 (43^a) שְׁשׁוּקָדָּה (Misb. ed. שְׁשׁוּקָדָּה) he whose head is angular, expl. ib.^b שְׁשׁוּקָדָּה *shakuf* refers to the front of the head (the forehead receding abruptly).

שָׁקַדִּיל, שָׁקַדִּיל, v. sub שָׁקַד.

שָׁקַדִּיל m. (שָׁקַד) *carrier* (of wine vessels).—*Pl.* שְׁשׁוּקָדִיל. B. Mets. 99^b. Hull. 105^b.

שָׁקַדִּיעָה, שָׁקַדִּיעָה, v. sub שָׁקַד.

שָׁקַדִּיעָה f. *sh'ku'ah*, a substitute for שְׁשׁוּקָדָּה, v. שְׁשׁוּקָדָּה. Y. Ned. I, 37^a top.

שָׁקַדִּיה m. (שָׁקַד) I, v. (מְשַׁקְדִּיה) *cross-piece, lintel, arch, arched gateway with posts*. Neg. XII, 4; Tosef. ib. VI, 5 כְּדִי לִיהָךְ חוּחַ הַשֵּׁי as much wood as is required to place under an arch (to keep it in shape); Ib. כְּדִי לַעֲשׂוֹת סִנְדֵּל as much as is required to make 'a shoe' (protection) back of the arch. Tosef. Ohol. VII, 10 שְׁשׁוּקָדָּה the arched entrance of a cave. Ib. [בֵּין] אֵין מִעֲרָה if there is not the space of a handbreadth between the mouth of the pot and the lintel. Y. Snh. X, 28^d bot. וְכִי אֵת הַשֵּׁי the angel raised the lintel for him (Phinehas), so that both of them could be seen from between his shoulders; (Bab. ib. 82^b (הַמְשַׁקְדָּה); Sifr. Num. 131 פֶּחַח (read: אֵת הַשֵּׁי); (Num. R. s. 20, end (מְשַׁקְדָּה חֲבִירָה Tanh. Balak 21 הַמְשַׁקְדָּה; Y. Naz. V, 56^c hot. מִעֲרָה (strike out מִעֲרָה, a dittography from preceding clause) under the archway. Y. Nidd. II, 49^d bot. standing אַחֲרֵי הַשֵּׁי behind the post (ready to go out); (Bab. ib. 12^a; 14^b (בְּצֵד הַמְשַׁקְדָּה); a. e.—*Pl.* שְׁשׁוּקָדָּה. Midd. II, 3 כל שְׁשׁוּקָדָּה לְהָךְ שְׁשׁוּקָדָּה all the gates that were there (on the Temple mount) had arches with posts, except the gate of T. where there were only two stones leaning one on the other.

שָׁקַדִּיה ch. same, 1) *door posts with arch*.—*Pl.* שְׁשׁוּקָדִיה. Men. 33^b (Ms. R. 1, a. Rashi שְׁשׁוּקָדִיה; Ms. R. 2 שְׁשׁוּקָדִיה, v. Rabb. D. S. a. l. note 9); Erub. 11^a שְׁשׁוּקָדִיה (Rashi שְׁשׁוּקָדִיה, v. שְׁשׁוּקָדִיה).—2) *lintel*, v. שְׁשׁוּקָדִיה.

שָׁקַדִּיה, v. sub שָׁקַד.

שָׁקַדִּיה f. *sh'kurah*, a substitute for שְׁשׁוּקָדָּה, v. שְׁשׁוּקָדָּה. Y. Ned. I, 37^a top.

שָׁקַדִּיה f. (שָׁקַד) 1) *drinking*. Targ. Esth. I, 8.—*Pl.* שְׁשׁוּקָדִיה (sub. בְּנִי) *cup-bearers, butlers*. Targ. I Kings X, 5 ed. Lag. (ed. Wil. שְׁשׁוּקָדִיה; oth. ed. שְׁשׁוּקָדִיה); Targ. II Chr. IX, 4.—2) *watering*; (sub. בִּירָה) *trough* (v. שְׁשׁוּקָדִיה).—*Pl.* as ab. Targ. Y. II Gen. XXIX, 22 שְׁשׁוּקָדִיה; Y. I שְׁשׁוּקָדִיה (read: בִּירָה) our troughs.

שָׁקַט I to cut off, shorten, v. שָׁקַט.

שָׁקַט II (b. h.) to settle, be at rest, at ease. Sabb. 88^a לִמְהָ שְׁשׁוּקָטָה, v. שְׁשׁוּקָטָה; Ab. Zar. 3^a; Yalk. Ps. 811. Yalk. Hab. 563 שְׁשׁוּקָטָה the world remained undisturbed; Tanh. ed. Bub., Sh'mini 10 שְׁשׁוּקָטָה הארץ; a. e.

Hif. שְׁשׁוּקָטָה 1) to be quiet, careless (emp. שְׁשׁוּקָטָה). Gen. R. s. 36, beg. (ref. to Job XXXIV, 29) וְהוּא יִשְׁקָט מִעוֹלָמוֹ and he (the Lord) is unconcerned about his world; Lev. R. s. 5 (not כְּעוֹלָמוֹ).—2) to give rest, ease. Gitt. 31^b (ref. to

(בשמישְׁקִיט Rashi) אימתי ... בשעה שה' וכו' (Job XXXVII, 17) when are thy clothes warm? When he makes the world rest from the south (when the south wind abates); Yalk. Job 922.—[Tosef. Erub. IX (VI), 26 המשקטין Var., v. קנשט.]

שְׁקִיט ch. same. Targ. Jud. XVIII, 7; 27. Targ. Ex. XXIII, 12 (h. text וינפש). Targ. Jer. XXX, 10; a. fr. *Af.* שְׁקִיט *to give rest.* Targ. Is. LXII, 1.

שְׁקִיט m. (b. h.; preced.) *rest, ease.* Snh. VIII, 5 ש' לרשעים וכו' the ease of the wicked is bad for them and bad for the world.

שְׁקִיטָא, v. שְׁקִיטָא.

שְׁקִיטָנָא, v. שְׁקִיטָנָא.

שְׁקָה, שְׁקִי [(comp. שקט) *to settle.*]

Hif. הִשְׁקָה (b. h.; comp. שָׁקַח) *to give drink; to water.* M. Kat. I, 1 הִשְׁקָה בִּירוֹ וכו' you may water a field that depends on irrigation during the festive week &c. Keth. 111^b ומשה וכו' Cant. R. to I, 12; Num. R. s. 11³ מִשְׁקָהּ and Moses gave drink (to those who were being circumcised). Eduy. V, 6 אֵין מִשְׁקִין וכו' we do not give the testing waters to a proselyte (v. סוֹשָׁה). Ib. רִיגְמָא הִשְׁקָה, v. רִיגְמָא; Ber. 19^a; a. fr.

שְׁקִי, *Af.* אֶשְׁקִי ch. same. Targ. Gen. XXIX, 10. Ib. XXIV, 18, sq. Ib. II, 6. Targ. Jer. I, 5; a. fr.—Sabb. 140^a מִשְׁקִין חֲמֵרָא וכו' Ms. M. (ed. אשקרי, אשקרי, corr. acc.) he gave me one cup of wine to drink. B. Bath. 146^a מִן וְאֶשְׁקִיהָ ... who can tell that he did not grind a pearl ... and give it to him to drink (in the cup)? Koh. R. to III, 2 מִשְׁקִי לֶחֶן וכו' and the father of the child offered them old wine; a. fr.

שְׁקִי, v. שְׁקִיָּא.

שְׁקִי, שְׁקִי m. (preced.) *irrigation*; ש' (שרה) *a field requiring irrigation.* Tosef. Shebi. II, 4 בשל ש' in a field depending on irrigation, opp. בעל. Num. R. s. 16²⁵ של שקי (not שקר), v. בעל. Y. Ter. X, 47^b כרוב ש' (not שקרא) cabbage from an irrigated field. Ib. bot.; a. fr.

שְׁקִיָּא, (ש') שְׁקִיָּא f. ch. same, 1) *irrigation*; *pool*; בִּירוֹ ש' irrigated soil, garden. Targ. Gen. XIII, 10 (h. text משקה). Targ. Josh. XV, 19; Jud. I, 15 (h. text גלל). Targ. O. Num. XXIV, 6; a. e.—Targ. Is. XXXII, 20, v. infra.—*Pl.* שְׁקִיָּין, שְׁקִיָּין. Targ. Koh. II, 5.—*Masc. pl.* שְׁקִיָּין *pools, canals.* Targ. Is. XXXII, 20 (some ed. שְׁקִיָּין; ed. Wil. שְׁקִיָּא; ed. Lag. שְׁקִיָּא). Targ. Y. Ex. VIII, 1 (h. text אנמים).—2) *trough*. Targ. O. Gen. XXIV, 20 (Y. II ש' only; Y. I שְׁקִיָּי). Targ. O. ib. XXX, 38.—*Pl.* שְׁקִיָּיָא. Targ. Y. ib.—V. שְׁקִיָּיָא.

שְׁקִי, (ש') שְׁקִיָּא m. (preced. wds.) *butler.* Targ. O. Gen. XL, 1; 5; a. e.—B. Kam. 92^b (prov.) חמרא למרא (Ms. M. רשקרה) the wine belongs to the

owner, the credit for it is given to his butler (is the butler's).—רַב שְׁקִי *chief butler.* Targ. Gen. XL, 2. Targ. O. ib. 9 (Y. מזוגיָא; רב מזוגיָא); a. e.

שְׁקִיד, v. שְׁקִי II.

שְׁקִיָּה, v. שְׁקִיָּא.

שְׁקִיָּוָתָא f. (preced. art.) 1) *drink.* Targ. Ps. CII, 10.—2) *trough*, v. שְׁקִיָּיָא.—3) *butlership.* Targ. O. Gen. XL, 21.

שְׁקִיָּיָא m. pl. (Shaf. of קוּם = גִּזֵּם; comp. גִּזְיָיָא) *nibbles, dessert, fruit &c.* Y. Ber. VI, end, 10^d.

שְׁקִיָּטָא f. (שְׁקַט) *at rest, at ease.* Targ. Zech. I, 11 (ed. Wil. שְׁקִי; ed. Lag. שְׁקִיָּטָא).

שְׁקִיָּטָנָא f. (comp. שְׁקִיָּט) *flamingo* (from its abruptly bent beak).—*Pl.* שְׁקִיָּטָנָא, שְׁקִיָּטָנָא. Hull. 63^a שְׁקִיָּטָנָא וכו' Ms. M. a. Ar. (Ms. R. 1 שְׁקִיָּטָנָא; ed. sing., v. Rabb. D. S. a. l. note) flamingos, those with long legs and red are permitted, the short-legged and red are forbidden.

שְׁקִיָּיָא, שְׁקִיָּיָא, v. שְׁקִיָּיָא.

שְׁקִיָּיָא, שְׁקִיָּיָא m. (שְׁקִי) *drink, liquid, infusion.*—*Pl.* שְׁקִיָּיָא, שְׁקִיָּיָא. Targ. Y. I Num. VI, 3. —Sabb. 78^a כֹּל ש' אֶרֶב שְׁקִיָּיָא Hull. 63^a שְׁקִיָּיָא וכו' (Ms. M. שְׁקִיָּיָא) all liquids (infusions of collyrium) heal &c., v. שְׁקִיָּיָא I. Ib. 147^b ש' מִדִּבְחָא וכו' all infusions (medicines) taken between Passover and Pentecost are efficacious. Ab. Zar. 28^b ש' קָשׁוּ וכו' (not שְׁקִיָּיָא, Rashi שְׁקִיָּיָא) all liquids are bad for the ear, except &c.

שְׁקִיָּעָא m., **שְׁקִיָּעָא** f. (שְׁקַע) *depressed, having the appearance of a depression.* Targ. Y. Lev. XIII, 55 צוֹרֵעָא ש' (some ed. שְׁקִי; h. text פֹּרֶחַ).

שְׁקִיָּעָה f. (שְׁקַע) *sinking.* Ex. R. s. 15²²; Tanh. Hayé 3 ש' אֶרֶב שְׁקִיָּעָה חֲמֵרָא—*sunset.* Zeb. 56^a. Y. Snh. V, 22^d bot. Gen. R. s. 68 ... בּוֹרִיחָהּ ... כָּשֶׁם as thou hast permitted me to see the sun in its rise, so permit me to see its going down; a. fr.

שְׁקִיָּעִין, שְׁקִיָּעִין m. pl. (שְׁקַע) *old, forgotten titles of confiscated property* (v. שְׁקִיָּיָא). Y. Keth. X, end, 34^a [read:] נִשְׁיָן וְאֶעֱלוֹן לְדוֹן נִשְׁיָן ש' קרִיבִין ... אֶעֱלוֹן ... נִשְׁיָן וְאֶעֱלוֹן לְדוֹן נִשְׁיָן ש' relatives of R. J. bought fields from the family of Bar Tafka; then members of the family of B. T. went and married, and their wives brought them old titles (showing that the property sold had originally belonged to their family, and according to the *sicaricon* law the purchasers were bound to pay them one-fourth of the price paid for the property). They came to court, suing the relatives of R. José. Said R. M. to them, לֹא אֵינִי יָדַע ... I know that when you sold those fields, you did not have those titles before you (consequently, when the sale took place, the original owners were unknown, and the *sicaricon* law had no application).

the bread before it was baked). Ab. Zar. 75^b ... חזר לשקערות he saw that the gentile (that pawned it) intended to forfeit it; a. e.—*Part. pass.* משקע *inlaid; engraven*. Targ. II Esth. I, 2 (some ed. משקע Hebraism). Targ. Y. Ex. XXV, 33, sq. משקעין (h. text משקרים).

Ithpa. אשקע *Ithpe.* אשקע *to sink, go down; to be immersed, flooded*. Targ. O. Ex. XV, 10. Targ. Jer. LI, 64. Targ. Y. Dent. XXIX, 22. Targ. Am. IX, 5. Ib. VIII, 8; a. e.

שקערות f. pl. (b. h.; cmp. שקער *cavities, depressions*. Lev. R. s. 17, v. לנט. Sifra M'tsor'a, ch. III, Par. 6 (ref. to Lev. XIV, 37) ש' שוקעות במראיהן (not 'כמר' *sh'ka'aruroth* means 'appearing to be sunk in'; Yalk. Lev. 566 שוקעות מראיהן (corr. acc.).

שקן I (b. h.; Shaf. of קה, cmp. כפה) *to bend, arch*.—Denom. משקן, שקן.

Nif. נשקן [*to be bent towards, to look out; to face, be seen*. Y. M. Kat. III, beg. 81^c (in a riddle) משמים נשקפה she (the soul?) looks down from heaven. Num. R. s. 19²⁶ (ref. to Num. XXI, 20) ויהא הבאר הנשקה יכ' דעומר he that stands on the face (plateau) of Jeshimon sees something in the sea (of Tiberias) ... and this is the well (of Miriam) which is seen from Jeshimon; (v. Lev. R. s. 22; Koh. R. to V, 8; Y. Kil. IX, 32^c bot.).

Hif. השקן 1) *to look, contemplate*. Ber. 29^a top בה ד' השקן he thought over it (trying to recall it) two or three minutes.—2) (denom. of שקן) *to arch, curve, diminish the width of*. Gen. R. s. 31 ויהא בה ועלה ויהא השקן he curved it (the wall of the ark) as he went up &c., v. קמרוטין; Yalk. ib. 54.

שקן II (Shaf. of שקן, cmp. שקן II) *to bring in close contact, to knock*. Ned. 55^a (ref. to Num. XXI, 19) כיון שחלו אל ... ולא עוד אלא ששוקפין אותו בקרקע Ar. (ed. ששוקפין, corr. acc., v. Rashi a. l.) when God gives a man possession (of the Law), he rises to greatness; but if he raises himself, the Lord will lower him, and moreover, they will knock him down in the ground (play on נשקפה Num. I. c. 20).

Hif. השקן *to shut fast*. Deut. R. s. 11 השקן עיניך זה וזה השקן shut thy eyes, one (eyelid) upon the other. and he did &c.; (Yalk. ib. 940 והשקין ... והשקין).

שקן ch. same, 1) *to knock, smite together, strike*. Targ. O. Num. XXIV, 10, v. שקן II. Targ. Esth. VI, 1. Targ. Is. XXV, 4; a. e.—2) (of the wind) *to knock about, blast, drive about* (corresp. to h. שרף a. נדף).—*Part. pass.* משקן, שקן; f. שקרפא; pl. שקרפין; Targ. O. Lev. XXVI, 36. Targ. Gen. XLI, 6; 23; 27; a. e.

Pa. אשקן, *Af.* אשקן 1) same. Targ. I Sam. II, 10 (h. text ירעם). Targ. Job XXXII, 13 (h. text ירעם). Targ. Ps. I, 4; a. e.—*Part. pass.* משקן or משקן. Ab. Zar. 28^b מ' Ms. M. (ed. משקן, *Ithpe.*) (wool) that has not been beaten (hatched).—2) (cmp. preced. *Hif.*) *to shut*.—*Part. pass.* as ab. Lev. R. s. 5 הרעא מ' וכ' (some ed. משקין) she finds the door shut, and she opens it.

Ithpa. אשקן *to be knocked about, driven off* (by the wind). Targ. Ps. LXVIII, 3 ושהקפון ... ושהקפון.

(not ושהקפון) as the smoke is driven, so shall they be driven.

שקפה, ש', ש' I m. (v. שקן I, a. שקן) *lintel, threshold*. Targ. O. Ex. XII, 7; 22, sq. Targ. Y. Num. XXV, 8 (v. Y. Snh. X, 28^d bot., quot. s. v. שקן).—*Pl.* שקפיה, שקופ', שקופ'. Targ. I Ohr. IX, 19; 22 (h. text ספיר). Ib. XXVI, 15; 17 (h. text ספיר).

שקפה II, שקפה m. = שקפא *cleft, overhanging rock*. Gen. R. s. 12; Yalk. Ps. 862, v. נפזא.

שקץ (b. h.; v. קוץ) *to loathe*.—Denom. שקץ.

Pi. שיקץ *to abominate, detest, make abominable*. Macc. 16^b, a. e. השקצני לא משום עובר משום לא השקצני transgresses the law, 'ye shall not make yourselves abominable' (Lev. XX, 25).—*Part. pass.* משקץ. Yeb. 63^b וכ' ומרועב וכ' מש' שדין לך מש' ומרועב וכ' for none is more detested and abhorred before the Lord than he that walks naked &c. Cant. R. to I, 9 (ref. to Ps. CVI, 20) וכ' nothing is so repulsive and disgusting as a grass-eating ox; a. e.

Hithpa. השקץ *to become loathsome, abominable*. Pesik. R. s. 31 ודיוי משקצות וכ' ודיוי, v. קצב.

שקץ ch. *Pa.* שיקץ as preced. *Pi.* Targ. Deut. VII, 26. Targ. Lev. XI, 43; a. fr.—*Part. pass.* משקץ. Targ. Is. XXVIII, 8 (not משקץ; some ed. משקץ, Hebraism).

שקץ m. (b. h.; preced.) *abomination, abominable thing*, esp. (v. Lev. XX, 25) *unclean animal*. Tosef. Nidd. II, 3 כיון ש' ... כיון ש' after that (after the child is twenty-four months old) it is like sucking unclean matter; Y. ib. I, 49^b; Keth. 60^a.—*Pl.* שקצרים. Nidd. III, 2 ורמשים ש' ורמשים Snh. VIII, 2 ורמשים ש' all kinds of forbidden food; a. fr.

שקצא, ש', ש' ch. same. Targ. Lev. XI, 10. Targ. Y. Deut. VII, 26; a. fr.—*Pl.* שקצא, ש'. Ber. 56^a ש' ורעיי כך ש' ש' and they make thee pasture unclean animals with a golden staff.

שקק (v. שוק I) *to desire*. Gen. R. s. 44 (play on משק, Gen. XV, 2) that is Lot, ש' ש' ש' ש' whose soul within him longs to be my heir.

Hithpol. השקק; *Nithpol.* נשקק, v. שוק I.

שקק m. (v. שוק III) *open place* surrounded by groups of buildings. Lam. R. to I, 1 (חציר) וכ' וש' ש' each place (in Jerusalem) had twenty-four courts.—*Pl.* שקקים. Ib. ש' ש' ש' ש' each street had twenty-four places.

שקקא, שקקא, שקקא ch. same, *place; street*. Koh. R. to X, 8 פלן ש' ש' hast thou cleaned such and such a place?; Gen. R. s. 79 שוק. Ib. s. 17 וכ' ש' ש' the square in which R. J. the Galilean lived (Lev. R. s. 34 ש' ש' ש' ש'); a. fr.—*Pl.* שקקא, שקקא. Targ. Prov. I, 20. Ib. VII, 12; a. e.—Gen. R. l. c. דקרהא ליה על ש' דקרהא she led him around (begging) to all the places of the city. Y. Ber. IX, 13^c וכ' ש' ש' ש' I know the streets of heaven as well as the streets of Nehardea (v. ש' ש' ש' Gen. R. s. 44 ש' ש' ש' he showed

him (Abraham) the streets of heaven; Yalk. ib. 76 שקקי (שקקי' שמ' (not שקקי' שמ'.

שקר II, v. שקר.

שקר (b. h.) *to be false*. Gen. R. s. 85, beg. שקרן יהודה thou hast been false, O Judah; Yalk. ib. 144; Yalk. Mal. 589.

Pi. שקר 1) same, *to lie; to defraud*.—לי לשקר what reason should I have for making a false statement?, i. e. a person's statement is to be credited, when he gains nothing by it, since he might have obtained the same advantage in another way. Kidd. 64^b לי לשקר אמרין מה לי לשקר we apply the principle that we believe him, because he gains nothing by falsehood: for, why should he have said so? In order to release her from leviratical marriage after his death? If so, he might have said to her: I release thee by a divorce. Ib. לי לשקר כי עדים דמי a person's statement accepted on the ground that he had no reason for lying, has the same legal value as the statement of witnesses; לי לשקר כי חזקה דמי it has only the same value as a presumption (חזקה). Keth. 27^b לי לשקר אי בעי (not ביה) he played him false; לי לשקר we must believe him, for, if he had wanted, he might have said &c. Ib. לי לשקר במקום עדים וכ' we do not apply the principle of *mah li l'shakker*, when the person's statement is contradicted by witnesses (by well-known facts); B. Mets. 81^b; a. fr.—Y. Snh. XI, 30^c top (expl. כוש, I Kings XIII, 18) לי לשקר (ביה) he played him false; Cant. R. to II, 5 לי לשקר; ib. לי לשקר עדאכילהו וכ' and wherein did he play him false? In that he gave him the bread of deceit to eat (made him the recipient of treacherous hospitality). Num. R. s. 20¹⁸; Tanh. Balak 12 לי לשקר במשקלות, v. משקל; a. fr.—2) *to prove false; to contradict, refute*. Macc. 5^a (ref. to Deut. XIX, 18) עד שקר עד שקר until thou disprove the body of the testimony (proved an alibi of the witnesses).

Hithpa. שקר, *Nithpa.* שקר *to be refuted, be proved to be a liar*. Y. ib. I, beg. 31^a [read:] שקר עדים שנודמו וחזרו if witnesses against whom an alibi had been proved were also proved to have told a falsehood (as to the fact to which they testified).

שקר I ch. same. Targ. Mal. II, 10 (ed. Wil. *Pa.*). Targ. Josh. XXII, 16; 22; 31; a. e.—Yeb. 55^b, v. שקר.

Pa. שקר same. Targ. O. Gen. XXI, 23 (Y. *Pe.*). Targ. Ps. XLIV, 18; a. fr.—Gitt. 57^a שקרין משקריהו you tell a falsehood. Taan. 9^b משקרי וכ' as the Babylonians are deceivers, so their rains are, v. משקרא. R. Hash. 22^b לא משקרי וכ' a. fr.

שקר m. (preced.) *liar*.—*Pl.* שקרין, שקרין. Sot. 42^a; Yalk. Hos. 524, v. שקרן.

שקר m. (b. h.; preced.) *lie, falsehood, vanity*. Y. Snh. XI, 30^c top לי לשקר he that offered to his friend bread of falsehood (treacherous hospitality, v. שקר), opp. לי לשקר true hospitality. Shebu. 21^a שקר שבעת לי לשקר a false oath is, if one swears to what is the opposite of true (that something happened which has not happened &c.), (modified) שקר he swears (vows that he will or will not do a certain thing), and

does the opposite. Macc. 3^a עדותי שקר I have given false testimony. Lev. R. s. 6 לי לשקר he who lets his neighbor swear in vain (when he knows that he has no claim), shall finally leave his house empty-handed; R. A. says לי לשקר if he lets him swear to what he knows to be a lie; R. J. says, even if he lets him swear to a truth. Sabb. 104^a, v. שקר; a. v. fr.—Y. Macc. I, beg. 31^a שקר עדים שנודמו when witnesses have been convicted of an alibi, R. J. says, we draw an analogy between *sheker* (Ex. XX, 16) and *sheker* (Deut. XIX, 18), i. e. they must suffer corporal punishment in addition to pecuniary penalty.—*Pl.* שקרין. Gen. R. s. 8 לי לשקר אל יבא שכלו לי לשקר let man not be created, for he will be full of falsehoods; a. e.

שקר II, שקרא, שקר ch. same. Targ. I Sam. XII, 3 שקר (h. text שקר). Ib. XV, 29. Targ. O. Ex. XX, 7 (h. text שקר). Targ. ib. 13; a. fr.—Sabb. 104^a (v. שקר) שקר truth is frequent, truth rare. Ib. שקר שקר truth stands firm, falsehood does not. B. Bath. 82^a, a. fr. שקר it looks like a lie. Lev. R. s. 26; Midr. Sam. ch. XXIV; Yalk. ib. 139 שקר, v. שקרא. Ib. שקר words of falsehood; Lev. R. l. c. שקרין. Succ. 46^b דאורי שקר one should not say to a child, I shall give thee something, and not give it, because he may teach him falsehood; a. fr.—*Pl.* שקרין. Targ. Ps. CI, 7. Targ. Jer. XXIII, 32; a. e.—[Y. Snh. VI, 23^b bot., v. next w.]

שקרא, שקרא, שקר m. = h. שקר, *liar; faithless, faithless man*. Yeb. 55^b שקר או אמת שקראי או אמת שקראי either he is a liar, or I lied (misreporting R. Johanan).—*Pl.* שקרין, שקרין, שקרין. Targ. Zeph. III, 4 (ed. Wil. שקר). Targ. Jer. IX, 1 (not שקרין). Targ. Is. XXVI, 10 (ed. Wil. שקר).—Lev. R. s. 26, v. preced. Sot. 35^a שקרין the spies were liars (drew on their imagination). Snh. 29^a שקרין false witnesses are despised by their own employers; Yalk. Kings 222. Yalk. Ps. 688 שקרין my lord, we are false witnesses; Y. Snh. VI, 23^b bot. שקרין (corr. acc.).

שקר m. (preced.) *liar*. Gen. R. s. 50 שקר if one tells thee, the morning star is the same as the morning dawn (אֶלֶף), he is a liar. Lam. R. to IV, 2; a. e.—*Pl.* שקרין, שקרין. Snh. 103^a (Sot. 42^a שקרין).

שקר ch. same. Gen. R. s. 47, end שקר thou art a liar, thou art a deceiver (misrepresenting Abraham).

שקשקש, transpos. of שקשקש, v. שקשקש I.

שקת, pl. שקתות, v. שקת.

שקתא, Y. Erub. V, 22^d hot. שקתא, v. שקתא.

שקתא, v. שקתא.

מגדל ש' (or שיד), pr. n. pl. *Tower of Sher (or Shed), Straton's Tower* (v. Hildesh. Beitr. p. 4 sq.). Sifré Deut. 51 מגדל שר שן דור; read: מדבר שרשך דור; Yalk. ib. 874 מגדל שיד (corr. acc.); Y. Shebi. VI, 36^c top מגדל שיד דור.

a deceptive appearance of stiffness (or stoutness); expl. ib. מִיָּא דְּחִיּוּרָא (v. חִיּוּרָא II), or מְשַׁבֵּטָא q. v.; Tosef. ib. III, 29 מְשַׁבֵּטָא (v. כִּיטָא *Pl.*). Keth. 61^b וּמְשַׁבֵּט אֶת הַשְּׁפָרִים (v. שְׁפָרִים I); v. שְׁלֵבֶק.—[Y. Sabb. VII, 10^c top וְכִי בְּחִמָּה בְּעוֹרוֹת וְכִי מְשַׁבֵּטִין בְּעוֹרוֹת, read: מְשַׁבֵּטִין בְּעוֹרוֹת, v. שְׁרָבֵט]

בהמה... וּמְשַׁבֵּטִי נַפְשִׁיהוּ 94^a ch. same. Sabb. 94^a cattle... which stiffen themselves (when they are carried, and are a real burden), but a live human being &c.

שְׁרָבִיטָא m. (b. h.; Parel of שבט, v. שְׁבֵט 1) *staff, sceptre, rod*. Snh. II, 5 וְאִין מְשַׁבֵּטִין בְּשִׁבְטֵיהוֹ and we dare not use his (the king's) sceptre. Arakh. 19^a, v. בְּפָתָא. Cant. R. to II, 16 שְׁלֵבֶט וְכִי... שלבט וְכִי God's rod (of chastisement) comes down only upon men whose heart is soft like lilies; a. fr.—2) *shoot, twig, stem with pods, bunch*. Tosef. Kil. I, 10. Ukts. I, 5 וְכִי תִמְרָה שְׁרִיקְנוּ שֶׁ אֵל תִּיגֵד וְכִי בְּקִטְנִיּוֹת וְכִי שְׁרִיקְנוּ and so in the case of summer fruits, if they emptied the pods on a stem.

שְׁרָבִיטָא ch. same. Targ. Y. Lev. XXVII, 32 (b. text שבט). Targ. Y. Ex. XXI, 20.—*Pl.* שְׁרָבִיטָא, שְׁרָבִיטָא. Targ. Y. II Gen. XL, 12 (b. text שְׁרָבִיטָא). Targ. I Kings XII, 11; Targ. II Chr. X, 11 (b. text שְׁרָבִיטָא).

שְׁרָבִיטָא f. (v. שְׁרָבֵט a. שְׁרָבֵט II) *dry heat*. Y. Shek. V, 48^d וְכִי אֵת בֵּיהּ שֶׁ וְכִי קָרַר I. Ib. וְכִי וְכִי וְכִי and how far its dry heat reaches.

שָׁרָה (שָׁרָה) = שָׁרָה, 1) (cmp. שָׁרָה to skip, to leap. Targ. Y. Lev. XI, 21 לְמִי שָׁרָה (prob. to be read with ש; b. text לְמִי שָׁרָה).—2) *to pile up bricks with interspaces* (v. אֶתְרָא). Bets. 31^b וְכִי שָׁרָה (or שָׁרָה *Pa.*) if he has piled them up, he has surely made them unavailable (בְּמִקְצָה). B. Bath. 3^b שָׁרָה לִיבְנֵי Ms. M. Var., a. Rashi (ed. שָׁרָה; Ms. M. R. s. 39 v. Rabb. D. S. a. l. note), v. שָׁרָה.

דְּמִשְׁתַּרְבָּא בַּהּ 54^a *Ithpa. to be entangled*. Sabb. 54^a וְכִי, v. שָׁרָה.

שָׁרָה = שָׁרָה, to glide, slip. Hull. 111^a שָׁרָה Ar. a. Ms. R. 2 (ed. שָׁרָה), v. שָׁרָה II.—B. Mets. 93^a שָׁרָה דָּר וְכִי (Ms. H. שָׁרָה, v. preced.) one of the animals slipped and fell &c.; Yalk. Gen. 130 שָׁרָה.

Pa. שָׁרָה same. Naz. 39^a וְכִי שָׁרָה וְכִי שָׁרָה (not וְכִי שָׁרָה; Rashi שָׁרָה קָא מְשַׁבֵּטָא it may have slid further and further (to the top of the hair).

Ithpa. שָׁרָה same, v. supra.

שָׁרָה, שָׁרָה m. (שָׁרָה) *pile of bricks*. Snh. 64^b (Ms. R. שָׁרָה); Yalk. Lev. 597. Kidd. 60^a, v. שָׁרָה.

שָׁרָה, שָׁרָה m. (Shaf. of שָׁרָה to break through; cmp. Arab. *sharku* ortus solis, lux solis) *light, lamp, lantern*. Targ. Ps. CXIX, 105. Targ. Prov. XXXI, 18. Ib. VI, 23. Ib. XXI, 4 (b. text שָׁרָה). Targ. Job XXI, 17; a. fr.—Sabb. 63^a, a. e. שָׁרָה בְּמִשְׁלַחַת 29^a Succ. 29^a שָׁרָה בְּמִשְׁלַחַת an (earthen) lamp may remain in the Succah. Bets. 22^a שָׁרָה וְכִי לִיהָ וְכִי לִיהָ

Ms. M. (ed. וְכִי לִיהָ) he put the lamp up (from its declining position, to make the oil flow away from the wick); a. e.—*Pl.* שָׁרָה, שָׁרָה, שָׁרָה. Targ. I Chr. VIII, 33.—Gitt. 57^a וְכִי וְכִי they kindled lights (illuminated) so that &c., v. שָׁרָה. Sabb. 23^b וְכִי שָׁרָה (Ms. M. דְּדוּחַ רִגְלִי בִשְׁ שָׁרָה, v. Rabb. D. S. a. l. note, a. Tosaf. a. l.) that he was (they were) wont to have many (Sabbath) lights; a. e.

שָׁרָה (Parel of שָׁרָה 1) *to go astray*. Targ. Prov. V, 20 (h. text שָׁרָה).—2) *to lead astray, entice*. Targ. Y. Ex. XXII, 15. Targ. Ps. LXXXVIII, 36; a. fr.

Ithpa. שָׁרָה *to be led astray, enticed*. Targ. Prov. XXIV, 28 ed. Lag. (ed. Wil., a. Ms. שָׁרָה). Ib. XXV, 15. Targ. Job XXXI, 9.

שָׁרָה, v. שָׁרָה.

שָׁרָה m. (שָׁרָה, Shaf.) [*stirrer, pot-ladle*].—*Pl.* שָׁרָה. Erub. 29^b שָׁרָה שָׁרָה two ladlefuls.

שָׁרָה m. (שָׁרָה) *one easily enticed, simple* (corresp. to h. שָׁרָה).—*Pl.* שָׁרָה, שָׁרָה. Targ. Ps. CXVI, 6 (ed. Lag. שָׁרָה). Ib. CXIX, 130.

שָׁרָה, v. שָׁרָה.

שָׁרָה (b. h.), *Pl.* שָׁרָה (denom. of שָׁרָה) *to leave over*. Yoma 72^b וְכִי שָׁרָה (Ms. M., a. Yalk. Ex. 390 שָׁרָה), v. שָׁרָה. B. Mets. 113^b שָׁרָה Var. in Rashi, v. שָׁרָה.

שָׁרָה, v. שָׁרָה.

שָׁרָה m. ch., v. שָׁרָה.

שָׁרָה (b. h.) 1) *princess*, v. שָׁרָה.—2) pr. n. f. *Sarah*, a) wife of Abraham. Ber. 15^a שָׁרָה וְכִי שָׁרָה and Sarai have the same meaning. Snh. 39^b שָׁרָה וְכִי שָׁרָה she had not yet attained to half the beauty of Sarah. Gen. R. s. 39 וְכִי וְכִי Abraham converted the men, and Sarah the women; a. v. fr.—b) Gitt. 34^b שָׁרָה וְכִי שָׁרָה, v. שָׁרָה.

שָׁרָה, v. שָׁרָה.

שָׁרָה, v. שָׁרָה.

שָׁרָה m. (שָׁרָה) *hot and dry soil; [mirage?]*. Targ. Is. XXXV, 7.

שָׁרָה, שָׁרָה m. *workingman's leather sleeve*; [oth. opin. in R. S.: *chest protector in hot weather* (as if derived from שָׁרָה)].—*Pl.* שָׁרָה, שָׁרָה, שָׁרָה. Kel. XXVI, 3 שָׁרָה Mish. (Talm. ed. שָׁרָה). [V. Fraenkel, Aram. Fremdw., p. 47.]

שָׁרָה, שָׁרָה, v. שָׁרָה.

שָׁרָה, v. שָׁרָה.

שָׁרָה, שָׁרָה, v. sub שָׁרָה.

שָׁרָה, v. שָׁרָה.

שָׁרוֹן (b. h.) pr. n. *Sharon*, plain along the Mediterranean coast from Japho to Carmel. Lev. R. s. 20 ארדנו for our brethren in Sharon (the high priest prayed,) that their houses might not become their graves; Y. Yoma V, 42^c top על אנשי הש' he also who built a brick-house in Sharon was not excused from the army; Y. ib. 23^a top the men of Sh. were not excused, because their houses had to be renovated twice in every Sabbatical period; Bab. ib. 44^a. Tosef. Men. IX, 13; Men. 87^a calves (for public sacrifices) were brought from Sh.; a. e. — Denom. שָׁרוֹן. Kil. II, 6, v. Nidd. II, 7; Cant. R. to VII, 3 וְשֵׁן שָׁרוֹן (red) wine.

שָׁרוֹן, v. שָׁרוֹן.

שָׁרוֹן m. (b. h. שָׁרוֹן; v. שָׁרוֹן III) *reddish, sorrel*. — Pl. מלאים רוגו נעשים ש' וארומים וכ' those who, filled with anger, had become sorrel and red, turned white. Yalk. Zech. 568.

שָׁרוֹן, Targ. Ps. CVII, 42 Ms., v. שָׁרוֹן.

שָׁרוֹן, v. sub שָׁרוֹן. — [Targ. O. Gen. XIX, 8 שָׁרוֹן ed. Vien., v. שָׁרוֹן.]

שָׁרוֹן, v. שָׁרוֹן.

שָׁרוֹן, v. שָׁרוֹן.

שָׁרוֹן (b. h.; v. שָׁרוֹן) *to scratch, wound*, v. שָׁרוֹן; esp. *to wound one's body in mourning*. Macc. III, 5 השוֹרֵת he who makes one incision for a dead person. Ib. he who makes one incision for five dead or five incisions for one dead person. Ib. 20^b ש' you may think that one is guilty even if he cuts himself for his house that fell in &c.; a. e.

Pi. same. Ib. 21^a if one wounds himself with an instrument (instead of with his nails); a. fr.

שָׁרוֹן, Targ. Is. XXXVIII, 21 וישורשון ed. Wil., v. שָׁרוֹן.

שָׁרוֹן, v. שָׁרוֹן.

שָׁרוֹן m. (שָׁרוֹן; cmp. שָׁרוֹן) [*scrapings*], *sand-bank, alluvial land*. Sabb. 56^b; Snh. 21^b והעלה ... when Solomon married Pharaoh's daughter, Gabriel went down and stuck a reed into the sea, and it gathered a bank around it, on which the great city of Rome was built; Yalk. Kings 172; (Y. Ab. Zar. I, 39^c שלעשית). Erub. 8^a ש' (v. Rabb. D. S. a. l. notes 5, a. 10) the sea (river) may throw up alluvium (may recede). Ber. 60^a (in Chald. dict.) רמסקא ארעא (Ms. M. a. Ar. (סרסון) although the loss of land through the encroachment of the water may be an advantage to him, because the land is covered with alluvium and improves, yet for the moment it is a misfortune to him. B. Bath. 124^a ש' ארעא ואסקא (not ואסיק) if his father left him a field, and it improved by alluvium; ib. 135^b. Tam. 30^a; a. e.

שָׁרוֹן (cmp. שָׁרוֹן) *to draw, rule, trace*. Y. Sabb.

VII, 10^c bot. מה עיבור ... שהיו מְשַׁרְטִין בעוריה what working in leather was done at the preparation of the Tabernacle? They traced the outlines on the skins (marked out the shape in which they were to be cut, v. שָׁרוֹן). Ib. top [read:] שהיו מְשַׁרְטִין בעוריה what painting was done at the preparation of the Tabernacle? They marked the skins (with a coloring substance); [the following מְשַׁרְטִין ought to be preceded by עוריה, as the catchword to the subsequent discussion, v. Tosef. ib. VIII, 23]. — Part. pass. מְשַׁרְטִין; f. מְשַׁרְטִין. Men. 32^b מוֹדֵה a door post inscription which is not written on ruled parchment.

שָׁרוֹן ch. same. Gitt. 7^a ש' וכתב ליה וכ' he drew lines (on paper), and wrote to him &c. Yeb. 106^b מר וזטא Mar Z. drew lines, and wrote out the whole section (of the Biblical text about *hālitsah*).

שָׁרוֹן, v. שָׁרוֹן.

שָׁרָה (b. h.) pr. n. f. *Sarai*, the original name of Sarah. Ber. 13^a, v. שָׁרָה. Ib. ש' לאומתה וכ' at first she was Sarai (a little princess) for her own people &c., v. שָׁרָה. Gen. R. s. 47; a. e.

שָׁרָה I (b. h. root in שָׁרָה) *to dissolve, soak, steep*. Naz. VI, 1 ש' פרו בייך וכ' if he (the Nazirite) steeped his bread in wine, and there is enough in both together to make up the size of an olive; Pes. 44^b. Naz. 37^a ש' ענביו במים וכ' if he steeped grapes in water, and a taste of wine remained in it. Pes. II, 7 ש' שורין וכ' you dare not soak bran for chickens (on the Passover); ib. a woman must not soak bran to take with her to the bathhouse. Sabb. I, 5 כרי ... אין שורין ... you must not lay in ink-materials or dyes ..., unless they can be dissolved (or soaked through) before the Sabbath sets in. Eduy. I, 8; a. fr.

Nif. שָׁרָה *to be soaked, dissolved*. Y. Ber. IX, 13^d bot. שרשרה (corr. acc.). Gen. R. s. 17, end אינו ... מיד היא נשרה ... man is made out of earth, when you put a drop of water on it, it is at once dissolved (soft), but woman is made of a bone, which is not dissolved, even if you let it lie in water for many days. Y. Sabb. XIV, 14^c top כל ... ודיא נשרה ... ושאינה נשרה וכ' when you put salt in, and it dissolves, it is called salt water, but when it is not dissolved, it is called *halmé*; a. e. — Sabb. I, 5 שורין (fr. שור or שר), v. supra.

שָׁרָה II (b. h.; cmp. preced.) *to loosen, untie; (cmp. meaning of καταλῶ) to take lodging; to rest, dwell*. Snh. 11^a ש' שראי שרשרה עליו שכניה ... there is one among you who deserves that the Shechinah should rest upon him. Ib. 65^b ש' שרשרה וכ' כרי שרשרה וכ' Hif. Ib. ש' שרשרה עליו וכ' the spirit ... comes down upon him. Y. Sabb. VIII, end, 11^c רוח רעה שורה עליה an evil spirit rests upon it (it is injurious to health). Num. R. s. 13² ש' שרשרה וכ' אימתי שרשרה when did the Shechinah come down to rest on earth? When the Tabernacle was erected. Koh. R. to VII, 2 שרשרה עליום

the holy spirit rested upon them. Midr. Till. to Ps. CXVI וְשָׂרִירִים בֵּינֵיהֶם . . . וּמַלְאכֵי (וְשָׂרִירִים) the ministering angels rejoice over them (the righteous that die), that they come to dwell among them; ed. Bub. בָּא שְׂרָוּא שְׂרָוּא that he (the righteous man) comes &c.; a. v. fr.—Part. pass. שְׂרִיר; f. שְׂרִירָה; pl. שְׂרִירִיּוֹת. Yeb. 62^b he that has no wife, בְּלֹא שִׂמְחָה וְכִי lives without joy, without blessing &c. Sot. 48^a וְכִי בְּצַר וְכִי בְּשָׂמֶיךָ when Israel lives in trouble, and the nations in peace and happiness &c. Meg. 2^a שֶׁ עַל אֲדִמְתָּן . . . בּוֹמֵן שְׂהַשְׁנִים when the years were properly regulated (without Roman interference), and the Israelites lived (undisturbed) on their soil; a. v. fr.

Hif. חָשַׁרְהוּ 1) *to cause to rest*. Sabb. 139^a חֲבִילָה ה' וְכֹל מֵשָׁרְהוּ הַיָּד הַזֶּה לֹא יִשְׁקָט ה' אֱלֹהֵינוּ הַיּוֹם הַזֶּה וְעַד הַיּוֹם הַבָּא *The Lord does not let his Presence rest upon Israel, until the bad judges and officers cease to exist.* Snh. 7^a מִשְׁרָה . . . כָּל דִּין a judge that administers true justice faithfully, causes the Shechinah to dwell in Israel. Gen. R. s. 7 מֶלֶךְ . . . וּמִשְׁרָה רִירוּרִי וְכֹל a human king builds a palace, and lets the inmates dwell in the upper and lower stories, בחלל . . . בְּחֻלָּה מִשְׁרָה ה' הַלֹּךְ הַיּוֹם הַזֶּה וְעַד הַיּוֹם הַבָּא *the Lord makes inmates dwell (even) in vacant space.* Num. R. s. 13^b; a. fr.—2) (*cmp.* שִׂירָהָא) *to board, provide a living for.* Keth. V, 8 אִישׁוֹ הָאִשָּׁה הַזֶּה וְעַד הַיּוֹם הַבָּא *when he provided for the one (his wife), but did not provide for the others (his children);* a. e.

שָׁרָא, שָׁרָא, שָׁרָא ch. same, 1) to untie, unharness; to disengage, dismiss. Targ. O. Gen. XXIV, 32 גמליהּ **וש' מן ג'** (ed. Berl. **וש' מן ג'**; Y. **וש' וממי ג'** Pa.; h. text ויפתח). Targ. Job XXX, 11. Targ. O. Ex. III, 5 (h. text של); a. fr.—Pes. 113^a פרח כסך שָׁרָא untie thy purse (to receive the money), open thy bag (to deliver the goods), i. e. sell for cash. Snh. 98^a כ' איהו ש' דח כ' כולהו שָׁרו וְאָסִירי ... untie all of them untie and tie up (their sores) at once (untie all of them, and then tie them up), but he unties and ties up one at a time. Pesik. R. s. 22 [read.: ע"ג ... שָׁרְתָהוּ] she untied them (the two Denars), and placed them on the shawl. Y. Ber. II, 5^a bot. כ' וְשָׁרְתָהוּ וְכ' (fr. שרה, comp. תָּמִיד) when prayer time came, he untied them (the coins), and gave them to R. H.; [read.: קָשַׁר פְּרוּתֵיהּ] קָשַׁר פְּרוּתֵיהּ he tied his (R. H.'s) share to his own, and gave them to his servant, but he (the servant) untied them and ran away. Y. Meg. IV, 75^b hot. שָׁרוֹן לִיהּ וְכ' **סָפְרָתָא**. Y. Keth. XII, 35^a שָׁרוֹן שָׁרוֹן they dismissed themselves (resigned their office) and appointed him (Hillel) in their place; a. fr.—Ned. 62^a ברישא שָׁרוֹן לִי חִיגְרָא **בְּרִישָׁא** to solve a dispute, to settle or decide a case. Ned. 62^a ברישא שָׁרוֹן לִי חִיגְרָא **בְּרִישָׁא** take my case up first. Yeb. 100^a שָׁרִינָא וְכ' **תִּקְרָא** I; a. e.—2) to allow, permit; to forgive; to absolve (= h. תָּהִיר). Targ. Y. Num. XXX, 3. Targ. Y. II Gen. XXII, 14. Targ. Y. II Num. XIV, 20; a. fr.—Kidd. 13^b שָׁרְתָהּ הוּא **שָׁרְתָהּ** (Rashi לה שרה) he tied her (by marrying her), and he untied her (through his death, that she can dispose of herself): Y. Ber. II, 5^b אִינָן שָׁרְתָהּ וְאִינָן **שָׁרְתָהּ** do the same men permit and forbid? Y. Snh. VII, end, 25^d [read.: וְעִבְדוּהִי] שָׁרְתָהּ מַה וְעִבְדוּהִי untie what thou hast done (by charm); said she to him, I will not undo. Bab. ib. 99^a

the Lord forgive R. Hillel. Ab. Zar. 37^a שְׁרָאָהּ בֵּית דִּינָא שְׁרָאָהּ and they might call us a permitting court (of lax practice). Ib. שְׁרָאָהּ לְאַחֵר. כי שְׁרָאָהּ לְאַחֵר when you permitted her (to marry again), וְכִי you permit her to marry at once &c.? Ib. וְכִי שְׁרָאָהּ לְיֹסֵף and they called him Joseph the permitter. Ib. אֲנִי נִמְרָא אַחֲרֵי מִי Ms. M. (ed. אֲנִי שְׂרָא, corr. acc.) I also permitted another thing (which was forbidden heretofore); a. v. fr.—Part. pass. שְׂרָאָהּ; f. שְׂרָאָהּ Targ. II Esth. III, 8 שְׂרָאָהּ a permitted day (free for trade).—Bets. 3^b שְׂרָאָהּ . . . שְׂרָאָהּ according to my opinion it is permitted even on the first day. Ib. 22^a שְׂרָאָהּ אֲפִי it is permitted even on the Sabbath. Ned. 62^a שְׂרָאָהּ אֲפִי לְאִינְשֵׁי לְאִדּוּעֵי וְכִי a man is permitted to make himself known (as a scholar) in a place where they do not know him; a. fr.—3) [to loosen the girdle,] to sit down for a meal; transf. to start, begin. Targ. Deut. XVI, 9 (O. ed. Berl. חֲשִׁיךְ, Pa.). Targ. II Esth. III, 7; a. fr.—Lam. R. to I, 1 כְּמַת דְּשִׁרְיָן לְמִיכָל (רַבְרַב) (ed. Wil. דְּשִׁרְיָן) when they sat down to eat. Y. Dem. I, 21^d hot.; Y. Shek. V, 48^d top שְׁרָאָהּ מִנְחָה (not שְׁרָאָהּ) she began to bray; a. fr.—Transf. (emp. meanings of b. h. יָצָא Hif.) to consent, be willing. Targ. Josh. VII, 7. Ib. XVII, 12. Targ. Job VI, 9; 28; a. fr.—4) to encamp, dwell, rest. Targ. I Sam. XXVI, 5. Targ. Num. II, 2, sq. Targ. Ex. XL, 35. Targ. Ps. XVI, 8, sq.; a. fr.—Y. Ter. VIII, 46^a שְׂרָאָהּ וְכִי ass-drivers took lodging in an inn. Lam. R. to I, 1 רַבְרַב (חד מדרשו) רַבְרַב I found them that had taken lodging there, and sat eating and drinking. Y. Sabb. XIV, 14^c bot. שְׂרָאָהּ שְׂרָאָהּ because he lived there (in Babylonia) &c. Gen. R. s. 20 שְׂרָאָהּ . . . שְׂרָאָהּ II. Snh. 39^a שְׂרָאָהּ שְׂרָאָהּ the Shechinah dwells wherever ten persons are assembled; a. fr.

Pa. שָׁרָה same, 1) *to untie, loosen*. Targ. Ps. XXX, 12 (ed. Wil. *Pe.*). Targ. Job XII, 18 (ed. Wil. שָׁרָה *Af.*); a. e.—2) *to begin*. Targ. O. Deut. I, 5 (Y. שָׁרָה *Poel*). Ib. II, 24 (O. ed. Vien. *Pe.*). Ib. 25. Targ. Jer. IV, 31; a. fr.—Targ. Prov. XIII, 12 לְמַעַדְדִּי (not מַשְׁדִּי, v. Pesh. a. LXX who begins to help himself (h. text מַשְׁכָּח וְיִתְחַלֵּט)).—3) *to cause to rest, v. infra*.

Af. אָנְדֶּר 1) *to untie*, v. supra.—2) *to cause to encamp or dwell, to let rest*. Targ. Gen. II, 15. Targ. Jer. VII, 7. Targ. Ps. XXIII, 2. Ib. LXXIV, 2 Ms. (ed. Pa.); a. fr.—Sabb. 67^a אָ קירנא ו' חסבא O thornbush! not because thou art higher than all other trees did the Lord let his Presence rest upon thee &c. Koh. R. to III, 9, end 'לא מִשְׁתַּרְרִין ו' כל... (in the hereafter) they allow every one to dwell only with his fellow tradesmen; ib. heg. מִתְרַיֵּן (corr. acc.); a. e.

Itkpa. אִתְקַפֵּי, *Itkpe.* אִתְקַפֵּי, 1) *to be untied, loosened.* Targ. Is. V, 27.—Lev. R. s. 14, v. חֲבִילָא II; a. e.—2) *to be permitted.* Yeb. 106^a כִּי חֵיבֵי הַדִּשְׁתָּרִי לַעֲלָמָא in order that she may be free to marry again. Bets. 2^b יו"ט בַּעֲלָמָא תַּשְׁתָּרִי let it be permitted for use on any other Holy Day (not followed by the Sabbath); a. e.—3) *to be begun, begin.* Targ. Y. Gen. XXXVII, 17. Targ. Ps. CXIX, 96, שִׁבְלֵךְ.—Y. Ter. VIII, 46^a בָּחוּן מֵיִשְׁרֵי נֹכַח (prob. to be read: יִשְׁרֵי) he began to bark at them; ib. מֵיִשְׁרֵי מִהֲרֹרֵי, מֵיִשְׁרֵי תִּרְרֹר.—[Lev. R. s. 13 אֲשַׁחֲרִיתוֹן v. תִּשְׁרֹר.]

שָׁרַי, v. שְׁרִיחָא.

שְׁרִיחָא, v. preced. art.

שְׁרִיב, v. שְׁרִיב, שְׁרִיב, שְׁרִיב.

שְׁרִיד m. (b. h.; *Saf. of ירד*) [*run-off*], *fugitive, escaped, remainder*. Yoma 72^b (play on השרד Ex. XXXV, 19) אלמלא ... ש' ופליט but for the garments of priesthood, there would not be left of Israel a remnant or a survivor. Hull. 133^a; Snh. 92^a (ref. to Job XX, 26) וְכ' by *sarid* a scholar is meant (with ref. to Joel III, 5); Yalk. Job 907. Pirké d'R. El. ch. XXXV וְכ' מיעקב ש' מיעקב until a remnant of Jacob shall come and give to his (Esau's) sons a dish of lentils in mourning and trouble &c.; a. e.—*Pl.* שְׁרִידים. Meg. 6^a (in a eulogy) וְכ' יושבי וְכ' ye lovers of the saved (the scholars, v. supra), dwellers of Rakkath, go forth &c.

שְׁרִיד, Targ. Y. II Deut. XXXIII, 29; שְׁרִידִי, Targ. II Chr. V, 10, v. שְׁרִיד.

שְׁרִיד, m. (b. h.; שְׁרִיד = שְׁרִיד; cmp. Assy. *siriām*) (*ringed*) *coat of mail*. Sabb. VI, 2, expl. ib. 62^a וְרִדָּא Cant. R. to I, 9, בְּש' וְכִבְע' וְכ' יצא when Pharaoh came forth in mail and helmet &c.; Yalk. Sam. 159; a. e.—*Pl.* שְׁרִידִים. Yalk. Gen. 133.

שְׁרִידִי, v. שְׁרִידִי.

שְׁרִידָא, f. (*beginning, first thing*). Targ. O. Deut. XVI, 9. Targ. Hos. I, 2. Targ. II Kings XVII, 25. Targ. II Sam. XXI, 9, sq.

שְׁרִידָא, f. (cmp. III סְרִיד) *vapid, senseless*. Targ. Hos. VII, 11 (ed. Lag. שְׁרִידָא, v. שְׁרִידִי IV; h. text שְׁרִידָא).

שְׁרִידָא, pr. n. pl. *Beth Sharye*, *Be Sharye*, a valley in which Beth Shean was situated. Gen. R. s. 98 בבית הש' ... רַבְּעָא חַדָּא 'lying deep' (Gen. XLIX, 25), that is Beth Shean in Beth ha-Sharye. Y. Kil. IX, 32^b top; Y. Keth. XII, 35^a ש' וְאֶחָדָם בִּי and they carried him down (for burial) to Be Sh. Y. M. Kat. III, 82^c top ש' דְּקַבְרֵיהֶן בְּבֵית ש' if they carry the body from place to place, as for instance those who bury their dead in Beth Sh.

שְׁרִידָא, pl. of שְׁרִידָא q. v.

שְׁרִידָא, v. שְׁרִידָא.

שְׁרִידָא, f. (*soaking, steeping*). Nidd. VII, 1 וכמה ש' וְכ' and how long must they be soaked? Twenty-four hours in tepid water; ib. 22^b; 56^a. Tosef. Maas. Sh. II, 1 מְשִׁירָאָהּ except putting it in water; Y. ib. II, 53^c מְשִׁירָאָהּ (corr. acc.).

שְׁרִידָא, m. (*שְׁרִיד*), שְׁרִידָא, שְׁרִידָא, שְׁרִידָא, m. = h. שְׁרִידָא. Targ. O. Ex. XXVIII, 32 שְׁרִידָא ed. Berl. (ed. Vien. שְׁרִידָא); ib. XXXIX, 23 (Y. שְׁרִידָא). Targ. Job XLI, 18. Targ.

I Sam. XVII, 5. Targ. Jer. LI, 3 ס' a. e.—*Pl.* שְׁרִידָא, שְׁרִידָא, שְׁרִידָא, Targ. Cant. VI, 8. Targ. II Chr. XXVI, 14. Targ. Jer. XLVI, 4 ס'.

שְׁרִידָא (read: שְׁרִידָא), v. שְׁרִידָא.

שְׁרִידָא, v. שְׁרִידָא.

שְׁרִידָא, v. שְׁרִידָא.

שְׁרִידָא, v. שְׁרִידָא.

שְׁרִידָא, v. שְׁרִידָא.

שְׁרִידָא, f. (preced.) *secretion, dripping, catarrh* (?).

Y. Sabb. XIV, 14^c bot. ש' וְכִסִּי וְכִסִּי 'and the Lord will keep far from thee every disease' (Deut. VII, 15), that means *s'rifah*; Lev. R. s. 16 quot. in Ar. (missing in ed.).—V. שְׁרִידָא.

שְׁרִידָא, v. שְׁרִידָא.

שְׁרִידָא, v. שְׁרִידָא.

שְׁרִידָא, v. שְׁרִידָא.

שְׁרִידָא, v. שְׁרִידָא.

שְׁרִידָא, v. שְׁרִידָא.

שְׁרִידָא, m. h. a. ch. (*שְׁרִיד*) [*tied*; cmp. *קָשֶׁר*] *strong, fast, reliable, fit, proper*. Targ. Y. II Deut. XXXIII, 29 (not שְׁרִיד; h. text שְׁרִיד). Targ. Prov. XIX, 7 (h. text שְׁרִיד).—Sabb. 145^b שְׁרִידָא in the case of dough of white flour, which is bound (compact).—Esp. in the closing formula of a document: וְכִסִּי וְכִסִּי *fit and established*. B. Bath. 160^b; Y. Gitt. IX, 50^c bot. שְׁרִידָא established, fit, and sound.—*Pl.* שְׁרִידָא; f. שְׁרִידָא. Targ. II Chr. V, 10 (not שְׁרִידָא) the sound tables (opp. שְׁרִידָא the broken). Targ. Y. I Deut. VIII, 9 גִּזְרֵי ש' Ar. (ed. שְׁרִידָא).

שְׁרִידָא, adv. (preced.) *firmly*. Targ. Prov. XXI, 28.

שְׁרִידָא, f. (preced. wds.) *strength, truth*. Targ. Prov. VIII, 6.—[B. h. שְׁרִידָא, with לב, *hardness, stubbornness*.]

שְׁרִידָא, m. (*שְׁרִיד*) *deep-rooted, old; remnants from olden days*. Targ. Y. Lev. XXV, 47 שְׁרִידָא וְכ' a remnant of idol worship (h. text שְׁרִידָא). Targ. Y. I Deut. XXIX, 17 שְׁרִידָא an idol of olden days.

שְׁרִידָא, f. (= שְׁרִיד; cmp. *בִּידָא*) [*binder*], *joist, beam, post*. Targ. O. Gen. XIX, 8 שְׁרִידָא ed. Berl. (ed. Vien. שְׁרִיד, corr. acc.). Targ. II Kings VI, 2 שְׁרִיד ed. Lag. (corr. acc.; ed. שְׁרִידָא). Ib. 5; a. e.—Gen. R. s. 89 שְׁרִידָא I saw in my dream the main beam of my house broken; Lam. R. to I, 1 שְׁרִידָא (not שְׁרִידָא, v. Rabb. D. S. a. l. note 20) a beam lying on the ground of R. P. which required ten persons to lift it, and they put it before the door (as a bar). Y. ib. I, 19^a bot. שְׁרִידָא (not שְׁרִידָא).

שָׁרַף oh. same. Naz. 36^b **אִם יֵאָכְלֶה לֶחֶם מִיֵּשְׁרָהוּ** if he quaffed it (swallowed it, instead of striking it on bread); Pes. 44^a **לֹא יֵאָכְלֶה וְקֻשְׂרוֹתָיו** (Ms. M. **בְּעִינָיו**) if he swallowed it in its natural condition, opp. שָׁרַף. Ker. 22^a **מִשְׁרָהוּ שְׂרָהוּ** ... בשעה with the last breath of the animal, i. (the heart) absorbs (the blood from the blood vessels). Taan. 24^b **שִׁי פִיבָהּ כֹּךְ** (Ms. M. **מִדִּי**, v. Rabb. D. S. a. l. note) he swallowed a dishful of grist. Ib. **אִם יֵאָכְלֶה מֶרֶץ** (v. Rabb. D. S. a. l. note 300) if you had swallowed &c. Ber. 62^a **שֶׁ חֲבֵשְׁתָּהּ** as if he had never sipped a dish (never had had marital intercourse; Hag. 5^b כְּמִן דְּלֹא שָׁטִים וְכוּ').

שָׁרָה III, *Pi*. שִׁירָה (denom. of שָׁרָה) to cover with resin. Tosef. Mikv. VI (VII), 21 שִׁירְפָּה בשרָה (not 'שר; Var. סִירְפָּה) if he covered it (the handle of a saw) with resin.

שָׂרָף I (h. h.; שָׂרַף I) *burning, venomous serpent* (v. Sm. Dict. s. v. Dipsas). Gen. R. s. 44; Lev. R. s. 13 (ref. to Deut. VIII, 15) זר מדי *saraf* refers to Media; a. e.—*פְּל. שָׂרָפִים*. Num. R. s. 19²² שְׂשׂוּרִימִם אֵרֵי הַנֶּפֶשׁ *they are called burning serpents, because they burn the life out (with thirst)*; Yalk. ib. 764; Tanh. Huck. 19. Num. R. s. 23, beg.; a. e.

שֶׁרָפָה II m. (b. h.) *Seraph*, an angel.—*Pl.* שֶׁרָפִים Hag.
 12^b. Pirké d'R. El. ch. IV. Deut. R. s. 11 . . . שֶׁרָפִים פִּלְהוּ (וְ)
 the wheels of the chariot and the flaming Seraphim saw &c. Pesik. R. s. 20; a. fr.

שִׁרָה ch., *pl.* שִׁרָּה same, v. שִׁרָּה.

שַׁרָּף III (b. h.) pr. n. m. *Saraph*. B. Bath. 91^b.

שָׁרֵף m. (שָׁרַף I) *acrid substance*, esp. *vegetable sap made thick by inspissation; resin, gum* (secreted by the heat of the sun). Ber. 44^a שֶׁרֵף בַּה ש' וְכ' Ms. M. (ed. שְׁרִיף) a meal without an acrid substance (bitter herbs &c.) is no meal. Pes. 39^a, v. מִי II. Tosef. ib. I (II), 33 שֶׁרֵף בַּה ש' וְכ' any plant which contains an acrid sap is fit to be used on the Passover night. Orl. I, 7 שָׁרֵף ש' הַפְּגִימִים ש' הָעֵקָרִים of roots; שֶׁרֵף הָעֵלֶיִם of unripe grapes. Y. ib. I, 61^b hot. פָּרִי פָּגִין פָּרִי why (this difference in the law between resin and juice of unripe fruits)? resin is fruit and grapes are fruit. Ib. שֶׁרֵף אֵינֶנּוּ בָּטֵל עַיִן שְׁרֵף resin ceases to exist when its sap is pressed out; Y. Shebi. VII, end, 37^c. Ib. אֵינֶנּוּ בָּטֵל עַיִן שֶׁרֵף the tree does not cease to exist when its sap is tapped. Ker. 6^a; Sabb. 26^a שֶׁרֵף אֵלֶּה ש' וְכ' balsam is only a gum that drips from the balsam tree. Y. ib. II, 4^d מִפְּנֵי שְׂדוּא ש' אֵיךְ . . . מפני שדוא ש' you must not use balsam for the Sabbath light, because it is a gum. Gen. R. s. 94, v. וְכָפֶה; Tanh. B'midbar 16 הַשֶּׁבֶט (corr. acc.); a. e.—Trnsf. *secretion, matter*. Nidd. 10^b שֶׁרֵףָה מִצֵּרֵךְ וְכ' with the one (the newly married virgin) secretion (from a wound caused by first coition) is frequent &c.; [oth. opin.: with the wife of older standing secretion is frequent].—*Pl.* שְׁרֵפִים שֶׁרֵףִין, Sabb. 23^a רֵפִין וְכ' all gums are good for ink, but the gum of the balsam tree is the best.

שִׁרָה II ch. same, esp. *balsam*. Targ. Y. Gen. XXXVII, 25 (h. text צרי). Ib. XLIII, 11 (h. text צרי).

שָׂרִי, שָׂרָפָה *f.* (b. h.; שָׂרָף; 1) *burning, fire*. Snh. VII. 1, וְכַּיֵּן אַרְבַּע מִיתוֹת ... שׁ' וְכַיֵּן, stoning, burning &c. (expl. ib. 2). Ib. 52^a שָׂרִיפָה נִשְׂמָה, v. נִשְׂמָה. Ib. מִשַּׁח שׁ' execution by fire in its real sense. Ab. Zar. I, 3 כָּל מִיתָה יוֹשֵׁב בָּהּ שׁ' וְכַיֵּן the anniversary of an idolater's death with which burning (of garments &c.) was connected (at the time of burial) is considered an idolatrous festival. Num. R. s. 11, וְכַיֵּן II. R. Hash. 18^b כַּשְׂרִיפָה בֵּית שׁ' the death of the righteous ... כַּשְׂרִיפָה בֵּית שׁ' equal to the burning of the Temple; a. fr. — [Y. Sabb. XIV, 14^a bot. שְׂרִיפָה, v. שָׂרִיפָה. — Pl. שְׂרִיפָה. Pes. 75^a (ref. to Lev. XXI, 9) הַבָּאֵת כָּל שׁ' הַבָּאֵת 'shall be burned', this includes all burnings which are the result of fire (e. g. death through molten lead). Lev. R. s. 16 הוּא שׂוֹרֵף בּוֹא וְרָאָה כַּמָּה שׁ' הוא שׂוֹרֵף come and see how many fires it (the tongue) kindles (how much destruction it causes); a. e.

שִׁרְפָּרָף m. (*Shaf.* of רַפָּה, v. רַפְּהָ) a sort of *camp stool*. Kel. XXII, 3, Hag. 14^a (ref. to Dan. VII, 9) ... כסא רבליו a throne to sit on, and a *shkrafrap* for his footstool. Pesik. R. s. 20 אדני ש' the wheels of his throne roll, and the rests of the footstool tremble.—**שִׁרְפָּפָה** V.

שָׂרָץ (b. h.; denom. of שָׂרַץ) to bring forth moving creatures. Midr. Till. to Ps. CXXVII וְהָן שׂוֹרְצֵין הַמִּים . . . the waters are the work of his hand, and they beget life.

Hif. הִשְׁרִיץ same, to cast young, breed. Ex. R. s. 10
וְהִשְׁרִיץָהּ . . . צִרְדֵּי there was one frog, and it bred
and filled the land &c.; Snh. 67^b; Yalk. Ex. 183. Lev. R.
s. 13 וְהִשְׁרִיץָהּ . . . מִהָּ as the scorpion casts sixty at a
time &c.; a. e.

שָׂרָץ m. (b. h.; *Shaf.* of רִצָּן) moving creature, esp. unclean reptile. Tosef. Taan.I,8 וְכִי יֵהָא אִם בַּדְּרוֹ הוּא if a man has a reptile in his hand, he cannot become clean, even if he bathe &c.; וְכִי הִשְׁלִיךְ הוּא when he throws the reptile out of his hand, a bath in a basin of forty S'ah avails him (fasting without restitution is of no avail); Y. ib. II, beg. 65^a; Bab. ib. 16^a. Erub. 13^b דִּידָּה מִבְּהֵר אֶחָד could prove a reptile to be clean with one hundred and fifty reasons (was a dialectician). Snh. 17^a לִשְׂבוֹר ... אֶחָד ... שֶׁנֶּחֱמַד הוּא could be seated in the Sanhedrin, unless he could prove the cleanness of a reptile from Biblical texts; a. fr.—*Pl.* שְׂפָרְצִים. Sabb. XIV, 1 שְׁמֵנָה שִׁי וְרֵ' the eight reptiles mentioned in the Torah (Lev. XI, 29, sq.). Yoma 22^b, v. פִּינֻס; a. fr.—פרש' the section treating of unclean animals, in Sifra Sh'mini.

שָׂרָץ ch. same, *a creeping (short-legged) animal*.
B. Kam. 80^a, v. **שָׂרָץ** I a. **תָּרָץ**.

* שָׁרַק m. *paint*, v. סָרַק.

שֶׁרֶק (b. h.; onomatop.) *to hiss, whistle; to quack*. Ex. R. s. 10 וְשֶׁרֶקָה לָהֶם וּכ' there was one frog, and

it quacked for them (other frogs), and they came; Snh. 87^b; Yalk. Ex. 183.

שָׂרַק I, **שָׂרִיק** ch. same. Targ. Lam. II, 15, sq. Targ. Job XXVII, 23.—Hull. 63^a כִּרְבֵּא וְשִׁי one (bird *rahām*) sat among cabbage and whistled. Ib. יוֹחֵב אֲמִירִי Ar. (ed. וְעִבְרִי שִׂרְקִיק v. Rabb. D. S. a. l. notes 40, 50) sits on some object (not on the ground), and sings *rakrak*; אִי יוֹחֵב אֲעִרְעֵא וְשִׂרִיק וְכִי when it sits on the ground and sings; the Messiah will come; Yalk. Lev. 537.

שָׂרַק II = שָׂרַג, *to glide, slide*. Nidd. 3^b מֵיָא שָׂרְקִי וְכִי water (when poured out of an inclined vessel) slides, but fruits do not slide (and you must invert the vessel in order to empty it). Hull. 111^a דְּמֵא מְשַׂרְק שָׂרִיק (Ms. R. 2, a. Ar. מְשִׁרְג שְׂרִיג v. Rabb. D. S. a. l. note 60) blood glides off, v. סָרַג II.

Pa. שָׂרִיק to cause to slip, make slippery. B. Kam. 30^b top the Mishnah speaks of straw and stubble (deposited in the public road), because they make the ground slippery.

Ithpa. אֲשַׁתְּרִיק, Ithpe. אֲשִׁתְּרִיק to slip, glide. Zeb. 62^a (Rashi to Ex. XXVII, 5 וְשִׁתְּרִיגִי) that the priests might not slip. Hull. 52^a כָּל מִירֵי דְּמִשְׁתְּרִיק וְכִי (some ed. דְּמִשְׁתְּרִיגִי... לא סְרִיג וְכִי Ms. H. דְּמִשְׁתְּרִיק וְכִי Rashi, v. Rabb. D. S. a. l. note 90) in the case of an animal falling on things which slide (e.g. a pile of peas &c.), no internal injury is to be apprehended, but if it falls on things which do not slide &c.

שָׂרַק III (v. סָרַק III) *to paint; to paste* (with red or yellow clay). Y. Sabb. VII, 10^c top דְּשַׂרְקָא אַפָּה who paints her face (on the Sabbath); דִּשְׁ מַעֲלָה who paints her face (to rub her face with it; v. Tosaf. ib. IX (X), 13, quot. s. v. סָרַק). Ned. 90^a top שִׂרְקִיָּה טִינָא וְכִי he painted the man's face with clay (to disguise him), and brought him &c.; (Tosaf.: he smeared clay over his garments). Bets. 32^b דְּמֵר שִׂרְקִין לִיהָ דְּנִזְרָא וְכִי that they smear (fill up the cracks of) the stove for you on the Holy Day.—Part. pass. אֲשַׁרְקָא. Ab. Zar. 31^a וְחִרְמֵא שִׁי pasted with clay and sealed.

שָׂרְקָא, v. שִׂרְקָא.

שָׂרְקוּקִיתָא f. (שָׂרַק I) *whistle, shepherd's pipe*. Y. Kidd. I, 60^b top (v. פְּתִיזָא, a. בְּרִפְשָׁתָא I).

שִׂרְקִיק, v. next w.

שִׂרְקִיקָא m. 1) (שָׂרַק III, cmp. יִרְקִיקָא; popular etymol. fr. שָׂרַק I, q. v.) name of an unclean bird, *gier-eagle* or *vulture*. Hull. 63^a (Ms. R. 2 a. 3 שִׂרְקִיק v. Rabb. D. S. a. l. note 30), v. רָחַם; Yalk. Lev. 537 שִׂרְקִיק (—2) *sh'raḥrak*, the sound produced by the bird *sh'raḥrak*. Hull. l. c. וְעִבְרִי (Ms. M. שִׂרְקִיק; Ar. שִׂרְקִיק; Yalk. l. c. שִׂרְקִיק שִׂרְקִיק).

שִׂרְקִיקָא ch. same, name of a bird. Targ. Y. Lev. XI, 18 (ed. Vien. שִׂרְקִיקָא); Deut. XIV, 17.

שִׂרִי (b. h.) *to be great, to rule*.

Hithpa. הִשְׂתַּרִי to make one's self lord; (homilet.; cmp.

to stretch one's self. Yoma 9^b (play on מְהַשְׁתַּרֵּץ Is. XXVIII, 20) קִצְרִי מִצֵּעַ זֶה מִהִשְׁתַּרֵּר עֲלָיו שְׁנֵי רֵעִים כְּאֶחָד this couch is too narrow for two lovers to stretch themselves on it (Ms. O. a. Yalk. Is. 302 מְהַשְׁתַּרֵּעַ v. שִׂרֵּעַ); Snh. 103^b מִלְּהִשְׁתַּרֵּר.

שָׂרָר m. (b. h. שָׂר, with suffix שָׂרָר; *to knot, chain*) *navel, umbilical cord*. Num. R. s. 14 (ref. to Cant. VII, 3) וְהָיָא מְשֻׁלָּה בִּשְׂרָר and it (the Sanhedrin) is compared to the navel; מַה הָיָא הָיָא וְכִי as the navel is placed in the centre of the body, so are the Sanhedrin &c.; Tanh. Ki Thissa 2 (in parallels מִיבְרִיב). Ib. וּמִן הָיָא וְכִי as with regard to the umbilical cord, so long as the child is in its mother's womb, its mouth is closed, and it is fed from the umbilical cord, so &c. Tanh. Thazr. 5 שָׂרָרִי יוֹצֵא עִמּוֹ וְכִי its navel comes out with it (the infant) . . . , and the mother has to cut it off.

שָׂרָר (preced.) *to chain, knot*.—Part. pass. שָׂרָרִי, q. v.

Pa. שָׂרָר to make strong, hard. Sabb. 74^b מַהוּ דְּחִירְמָא שָׂרָרִי לְשִׂרְקִיָּה מִנָּה וְכִי you may have thought that (by putting a green plug into a stove) he intends to make of it a hard coulter (v. מִנָּה); Ab. Zar. 38^a.

Ithpa. אֲשַׁתְּרִיר to become hard. Nidd. 48^b top אֲשַׁתְּרִירִי Var. Ar. ed. Koh. s. v. כִּרְחָ thy breasts have become hard, v. II שָׂרָר, a. בָּרָה.

שָׂרָרָא f. (שָׂרָר) *rulership, authority, office*. Y. Peah VIII, 21^a שִׁי שְׁנִירְנָה וְכִי to indicate that what authority is given to a man, is given by the Law. Lev. R. s. 20 (in the prayer of the high priest on the Day of Atonement) וְאֵל יִגְבִּיהוּ יִשְׂרָאֵל שִׁי וְכִי and let Israel not assume high power one over the other; . . . רִבְכִּין דְּקִסְרִין the Rabbis of Caesarea say, (he prayed,) 'concerning our brethren in Caesarea, that they may not assume authority'; Y. Yoma V, 42^c top. Ib. VI, 43^d top שְׁבִרָה מִן הָיָא who fled in order not to take an office; ib. שְׁלָא נִכְנַס לִשְׁ who did not enter office. Y. Taan. IV, 68^c top אִרְמֵא שְׁדוּרָא עֲזִירָא לְהַנְחִיג שִׁי וְכִי a man (Joshua) designated to exercise rulership over six hundred thousand men, does not know how to distinguish &c.? Cant. R. to IV, 7 מַה רְאובֵן נָתַן שִׁי וְכִי when Ruben died, the leadership was offered to Simeon; Num. R. s. 13^a. Shek. V, 2 אֵין בְּמִמֶּנּוּ פְּחוּחַ מְשָׁנִים Y. ed. (Mish. פְּחוּחַ מְשָׁנִים) עִישִׁין שִׁי עַל הַצְּבוּר no office for communal (money) affairs must be created with less than two officers; B. Bath. 8^b שְׂרָרָה; a. fr.—V. סָרָרָה.

שָׂרָרִית, v. preced.

שָׂרָרִיתָא ch. same. B. Bath. 8^b וְכִי מַאי שִׁי what is the power (of charity officers, that two must be appointed)? (v. preced.) . . . Because you may seize a man's goods for the charity tax.—V. סָרָרִיתָא.

שָׂרָרִיתָא, Tanh. Ahāré 1, קִי שִׁי, v. קוֹשְׁתָא.

שָׂרָרִישׁ, שָׂרָרִישׁ m. (b. h.; apocope of שָׂרָרִישׁ, v. שָׂרָרִישׁ) [*chain, knot, root*.—Pl. שָׂרָרִישׁ, שָׂרָרִישׁ; constr. שָׂרָרִישׁ. B. Bath. V, 4 וּמִן הָיָא וְכִי that which shoots forth out of the trunk, or out of the roots, belongs to the landowner (v. גִּזְעַי, expl. ib. 82^a הָיָא מִן הָיָא . . . that which

does not see the light of day (when it shoots forth) is out of the roots'. Y. Ab. Zar. III, 43^a top; Y. Taan. I, 64^b Keth. 108^a שְׁרָשְׁתָּ לִיהָ קָא מְשַׁרְשֵׁי לִיהָ is he (for whom the debt was paid) not benefited? (better לִיהָ קָא מְשַׁרְשֵׁי לִיהָ does he who pays the debt for him not benefit him?, v. supra).

שָׁרַשׁ ch. same. Targ. Y. II Deut. XXIX, 17. Targ. Job XIV, 8 (Ms. pl.).—*Pl.* שָׁרְשֵׁי. Ib. XVIII, 16. Targ. Is. LIII, 2. Targ. Ps. LXXX, 10 שְׁרָשְׁתָּוּ (Ms. שְׁרָשְׁתָּוּ).

שָׁרַשׁ (b. h.), *Hif.* שָׁרַשְׁתָּ (denom. of שָׁרַשׁ) to take root. Shebi. II, 7 שְׁרָשְׁתָּ לְפָנֵי וְכ' which have taken root before the New Year; R. Hash. 13^b. Ib.; Tosef. Shebi. II, 5 שְׁרָשְׁתָּ לְפָנֵי וְכ' and part of which took root after the New Year; a. fr.

Pi. שָׁרַשׁ to uproot, tear out. Ib. 11, sq. שָׁרַשְׁתָּ ... אִין we do not force him to tear out &c. Shebi. IV, 4 שָׁרַשְׁתָּ he must take it out with the root, opp. יָגוּס, v. יָגַס. B. Bath. 80^b שָׁרַשְׁתָּ הוּפֵר he has the right to dig and take them out with the roots; Taan. 25^b שָׁרַשְׁתָּ הוּפֵר ... וְכָשְׁרִישׁ.

Hithpa. שָׁרַשְׁתָּ 1) to be uprooted, plucked out. Tanh. M'tsor 'a 2 (ref. to Ps. LII, 7) נ' דוֹגַגְתָּ Doeg was rooted out of the life of this world and of the hereafter.—2) (of roots) to spread. Num. R. s. 14^a (ref. to Koh. XII, 11) וְכָשְׁרִישׁ ... וְכָשְׁרִישׁ כֶּשֶׁם ... מְשַׁרְשֵׁי as roots of a tree spread in all directions, so the words of the Law enter and penetrate the whole body; (Pesik. R. s. 3 (משׁוֹרְשֵׁי).—3) (v. next w.) to gain, profit (cmp. רָוַח). B. Kam. 67^b sq. בְּהִנָּחָא because he became the gainer in sin (he gained possession of the stolen object by a change of form or ownership, v. שִׁינּוּי); (שינּוּי) if you mean (that he slaughtered or sold it) before the owner had given it up (v. יָאִישׁ): there is no gain in sin in the case (since he has not gained possession through the change).

שָׁרַשׁ ch. *Af.* שָׁרַשְׁתָּ same, to take root. Men. 68^b מְהֵרָא שָׁרַשְׁתָּ of that barley that has taken root before the Omer time. Gitt. 22^a וְכ' כִּדְאִשְׁרוּשׁ כּוֹלֵי וְכ' when the planted trees have taken root, all agree (that they are subject to tithes); a. e.

Pa. שָׁרַשׁ 1) to cause to take root, plant. Targ. Ps. LXXX, 10.—2) to uproot, tear out. Targ. Koh. III, 2.

Paeli שָׁרַשְׁתָּ (v. P. Sm. 4340) [to expand,] to bring profit, benefit. M. Kat. 12^a וְכ' מְשַׁרְשֵׁי לִיהָ ... שָׁרַשְׁתָּוּ since they receive no wages, they (by working for him during the festive week) only intend to benefit him.

Ithpe. שָׁרַשְׁתָּ to be uprooted. B. Bath. 82^a מְהֵרָא שָׁרַשְׁתָּ ed. (Ms. M. שָׁרַשְׁתָּ Hebr.) they are liable to be dug for and taken out (when they cease to bear fruit). Ib. לְמִחְפּוּר וְלִשְׂרֵשׁ (corr. acc., or לְמִחְפּוּר וְלִשְׂרֵשׁ).

Ithpaeli שָׁרַשְׁתָּ to be profitable; ל' to profit. Gitt. 35^a מְהֵרָא שָׁרַשְׁתָּ א' לָהּ מְקוּם רִינָה (Rashi שָׁרַשְׁתָּ she saved as much dough (in the bread which she gave away) as would have been in the space which was occupied by the Denar (that came into it). Ib. 44^a; Hull. 131^a לִיהָ קָא מְשַׁרְשֵׁי לִיהָ he is benefited (by being released from a debt). B. Mets. 42^b וְכ' but did he not have the benefit (of

using his neighbor's cuscuta for brewing and saving his own? why, then, should he not indemnify his neighbor?). Keth. 108^a לִיהָ קָא מְשַׁרְשֵׁי לִיהָ is he (for whom the debt was paid) not benefited? (better לִיהָ קָא מְשַׁרְשֵׁי לִיהָ does he who pays the debt for him not benefit him?, v. supra).

שָׁרַשְׁתָּ v. שָׁרַשׁ ch.

שָׁרְשֵׁי pr. n. m. *Sharshum*. B. Bath. 32^b רְבָה בְּר' ש' Ms. M. (ed. רבא; Ms. H. שרשו, v. Rabb. D. S. a. l. note).

שָׁרְשֵׁי v. שָׁרַשְׁתָּ.

שָׁרְשֵׁי Paeli of שָׁרַשׁ.

שָׁרְשֵׁי m. (= שָׁרְשֵׁי, redupl. of שָׁרַף, Shaf. of רָפַף, v. שָׁרְפָה) *camp-stool, chair*. Sabb. 129^a לִיהָ צִלְחוּ ש' (Ms. M. שָׁרְשֵׁי) for Rabbah they chopped up a chair (for kindling wood for the preparation of the Sabbath meals). Keth. 61^a אִשְׁ רַב פָּפֵא אִשְׁ for R. P. his wife placed the cup on a chair. Ber. 24^a.

שָׁרְשֵׁי v. שָׁרַשׁ.

שָׁרְשֵׁי (v. שָׁרַשׁ) to form ropes, curls. Shebi. IV, 10 מְשַׁרְשֵׁי Ar., v. שָׁרְשֵׁי II.

שָׁרְשֵׁי f. (b. h.; preced.) *twisted chain*. Cant. R. to IV, 4 שְׁרָשֵׁי שְׁרָשֵׁי the two twisted chains &c. Midd. III, 8 שְׁרָשֵׁי שְׁרָשֵׁי golden rope (ladders).

שָׁרַח *Pi.* שָׁרַח (b. h.; sec. r. of שָׁרַח) [to dwell with,] to serve, minister, attend. Y. Erub. V, beg. 22^b (ref. to I Sam. III, 1) לֹא מְשַׁרְחָא אֵלַי לְפָנֵי עֲלִי but did not he minister before Eli only? וְכ' לְלִמְרֹךְ שְׁכַל שִׁירֹתָ שֶׁשׁ וְכ' to teach thee that all the ministrations that he rendered to Eli were accounted to him as if he had ministered before the Lord; (Midr. Sam. ch. VIII עֲוֹנֵי). Ber. 63^b הוֹשֵׁעַ מְשַׁרְחָא ... Hoshea ... shall serve in thy stead; a. e.

שָׁרַח m. (infin. *Pi.*, preced.) *service, ministration*. Sot. II, 1, a. fr. שְׁרָשֵׁי vessels dedicated to the Temple service, sacred vessels.—הִשְׁרָשֵׁי ministering angels, v. מְשַׁרְשֵׁי.

שָׁרַח Yalk. Gen. 115, v. שָׁרַח.

שָׁרְשֵׁי m. (*Shaf.* of שָׁרַח; cmp. Syr. *pendulus*, P. Sm. 3998) *furcated spear*. Tosef. Kel. B. Mets. III, 14 אֶתְרָא מְשַׁרְשֵׁי ... אֶתְרָא a (fuller's) fork ... one of whose teeth was broken off and replaced by &c. Tosef. Kel. B. Bath. I, 12, v. שָׁרְשֵׁי.—Esp. [*pendule*,] a *furcated piece suspended under the head of an animal* to prevent it from bending its head in order to suck. Y. Sabb. V, end, 7^c (defining שָׁרְשֵׁי) (Chald.; ed. Krot. שָׁרַח). Gen. R. s. 87, end וְכ' שֶׁל בְּרוֹל וְכ' she (Potiphar's wife) put an iron *shirtu'a* under his chin in order that he (Joseph) should have his head lifted up and look at her; Tanh. Vayesheb 8; Yalk. Ps. 863 שָׁרַח (corr. acc.).

שָׁרְשֵׁי ch. same, v. preced.

שָׁרְשֵׁי v. שָׁרַח.

שָׁרַח I m. (b. h.) *marble*, v. שָׁרַח.

שש II (b.h.) *white linen*. Yoma 71^b בהן שש those things concerning which *shesh* is used are woven of a sixfold thread, where *moshzar* is added, of an eightfold thread. Ib. מהאי משמע דהאי שש. Ib. what evidence is there that that *shesh* (Ex. XXXIX, 27) means flax? Y. Kil. IX, beg. 31^d (ref. to Ex. XXXIX, 28, 29, a. Ez. XLIV, 18) את דרש שש משש שש you learn the meaning of *shesh* (in פארי מגבעת שש שש) from *shesh* (in פארי מגבעת שש שש) and the meaning of this *shesh* from פארי (in פארי פארי Ez. I. c.), and the meaning of this *paûré* from *paûré* (in פארי מגבעת שש שש, Ex. I. c.). Midr. Prov. to ch. XXXI, 22 שדירה מרוקם . . . שדירה מרוקם that is Bathsheba of whom came Solomon who was clad in embroidered garments of white linen and purple; Yalk. ib. 964. Cant. R. to IV, 12 (ref. to Ez. XVI, 10) חרה שש ועזים as a reward for the offering of white linen and goats' hair (Ex. XXV, 4); a. e.

שש III f., **ששה** m. *six*. Pes. V, 1 (58^a) בששה ומחצה (בשש) at six hours and a half (from sunrise). Y. a. Bab. ed. בשש after six hours (noon); Y. ib. IV, beg. 30^c שש ששער ולמען שש before noon. Yoma 21^b שש ששער ולמען שש there are six kinds of fire. Pes. 49^b שש דברים נאמרו וכו' six things have been said concerning ignorant people; a. v. fr.—Constr. m. ששה. Snh. 97^a; Ab. Zar. 9^a; v. ששה II; a. fr.—Pl. ששה. B. Kam. 58^b סאין שש the damage to a field of one S'ah is assessed by calculation from a field of sixty S'ahs (so as to arrive at a fair estimate). Ib. בש' taking as a basis for calculation sixty times the quantity under dispute; ib. 59^a; a. e.—Hull. 97^b בש' (sub. בטל) is neutralized in a quantity sixty times as large. Ex. R. s. 1 ש' sixty at one birth. Y. Taan. IV, 68^c top ש' sixty sixty myriads. Succ. 51^b; a. fr.

שש m., **ששית** f. (b.h.; preced.) *sixth*. Gen. R. s. 11 שש on the sixth day man and beast were created. Ib. s. 12. Taan. IV, 8; a. fr.

ששין f. pl. = **ששירין**. Targ. Y. I Ex. XVI, 31 ששין (ed. כש). Targ. Y. II Num. XI, 8 Ar. (ed. ששין, strike out ב).

ששים, v. שש III.

ששין, v. ששין.

ששית, v. ששין.

ששיתא, v. ששיתא.

ששך pr. n. 1) (b.h.) *Sheshach*, surname of Babylonia (supposed permutation of ששך by Atbash, v. א'ח). Num. R. s. 18²¹, v. א'ח. Meg. 6^a, v. ששך. — 2) ש' pr. n. m. *Bar Sheshach*, a Persian officer. Ab. Zar. 65^a Ms. M. (ed. ששך).

ששעה pr. n. m. *Shish'ah*. Y. Meg. I, 71^c bot. (Fr. M'bo, p. 130^a; ed. Krot. שש, oth. ed. שש).—Y. Sabb. XIX, 16^d bot., v. ששנה.

ששור m. (b. h.) *red paint, vermillion*. Yalk. Dan. 1061

and painted it (the idol) with vermillion; (Lev. R. s. 33 אוהם add. 'בש').

ששת I constr. of ששה.

ששת II pr. n. m. *Shesheth*, name of a renowned Babylonian Amora. Y. Yeb. II, 3^c bot.; ib. III, 4^d bot. Ber. 12^b top. Ib. 16^a. Ib. 58^a כג' וכו' R. Sh. was blind; a. v. fr.

שש m. (b. h.; שש) *foundation*.—Pl. ששית. Snh. 26^b שש דאיכא . . . דאיכא where do we find that the righteous men are called foundations? (Answ. ref. to I Sam. II, 8 'וירש וכו'); Yalk. Ps. 653.

שש (b. h.) pr. n. m. *Seth*, son of Adam. Num. R. s. 14¹² he called him שש שממנו הישרה העולם Seth (foundation), because with him the world's foundation was laid. Cant. R. to VIII, 9; a. e.

שש, pl. **ששין**, v. שש II.

שש, **ששה**, **שש**, *six*, v. שש IV.

ששה f. (= ששה) = *שנה*, *year*. Targ. Gen. XXVI, 12. Targ. Ps. CXLIV, 13 (h. text ון); a. v. fr.—Ab. Zar. 34^a, a. fr. שש חריסר ירחי twelve months of the year, a regular year. Snh. 18^b ש' להריא . . . להריא and the Rabbis declared that year a leap-year. Lev. R. s. 34 ריש בש' in the night of the New Year. Ib. בסופא רש' at the end of the year; a. v. fr.—Pl. ששנה, v. ששנה II.

ששה, v. ששין.

ששתי m. (ששתי I) *drinker*. Targ. Y. Deut. XXI, 20 (not ששתי).—Y. Sabb. VIII, beg. 11^a תמר ש' thou art either a wine drinker or &c.; Y. Shek. IV, 47^c top ששתי (corr. acc.).

שש, v. next w.

שש, **שש** (denom. of ששיתא) *to lay the foundation of, establish*. Targ. Job XXXVIII, 4 בןששית (ed. בןששית).

Af. ששית same. Targ. Ps. VIII, 3, v. ששין II.

Ithpe. ששיתא to be founded. Ib. 38 ed. Lag. (ed. Wil. ששיתא, corr. acc.).

ששיתא, v. ששיתא.

שש, v. ששין.

שש, or **שש**, v. שש.

שש, v. sub שש.

שש m. (שש) *silenced, one that is silent when reproached with spurious descent*. Keth. 14^b ש' (or ש' נחיתור one who is silent when called a bastard; when called a *n'thini*; a. e.

שש f. (שש) *silence*. Targ. I Chr. I, 30; Targ. Y. Gen. XXV, 14 (transl. of pr. n. רומה).

שש f. (preced.) *silent, dumb*. Targ. Ps. LVI, 1 (h. text אלה; Ms. ששיתא, corr. acc., or ששיתא).

שְׁתוּקָה m. (v. שְׁתוּקָה) one belonging to the class of שְׁתוּקָה, esp. an illegitimate child of unknown fatherhood. Kidd. IV, 1. Ib. 2 'כל שדוה מכיר וכו' a *sh'thukā* is he who knows his mother, but does not know who his father is, contrad. to אסופי. Yeb. 100^b 'דוילד ש' if ten priests stood together, and one (unknown which) separated and had intercourse, the child is a *sh'thukā* (admitted neither to inheritance nor to priesthood); Keth. 13^b; a. e.—*Fem.* שְׁתוּקָה Kidd. 73^a לא ש' לא *sh'thukā* not be permitted to marry a woman whose father is unknown. Ib. ש' בת the daughter of a *sh'thukā* (who married a *sh'thukā*, a *mamzer*, etc.). Esth. R. to II, 7 (not שְׁתוּקָה); a. e.

שְׁתוּתָה, Ber. 38^a, v. שְׁתוּתָה.

שְׁתוּתָה (tradit. pronunc. שְׁתוּתָה) f. (denom. of Chald. שְׁתוּתָה) *one-sixth*. B. Mets. IV, 3 למקח ש' *one-sixth* of the value of a purchased object (v. אוֹנֶקְתָה). Ib. 49^b מקח ש' *one-sixth* of the value only; Rab says, the Mishnah means *one-sixth* of the value only; but Samuel says, the Mishnah means also *one-sixth* of the price paid (*one-fifth* of the value). B. Bath. 90^a יורח מ' יורח מ' you dare not decree the increase of a measure by more than *one-sixth*, nor of the weight of a coin &c.; יורח מ' he that makes profit (retailer) must not charge more than *one-sixth* profit; Men. 77^a; B. Mets. 40^b; a. fr.

שְׁתוּתָה, שְׁתוּתָה (שְׁתוּתָה) ch. same. B. Bath. 90^b ש' *deduct one Zuz* and a sixth. Ib. ש' *deduct from them one-sixth*; a. e.

שְׁתוּתָה, שְׁתוּתָה, v. שְׁתוּתָה.

שְׁתוּתָה (שְׁתוּתָה) = שְׁתוּתָה q. v. Y. Ab. Zar. IV, 43^d top.

שְׁתוּתָה, v. שְׁתוּתָה.

שְׁתוּתָה I (b. h.) [*to be settled, satisfied*] *to drink*. Pes. 86^b 'כל שדוה כוסו וכו' he who drinks his cupful at one draught is called greedy (גְּרֵעִי). Ber. 51^a 'שדוהו' with his right hand, and drink it (take it to his lips) with his left hand. Ib. ^b 'שדוהו' he who drinks an even number of cups (v. זוג). Tosef. Sot. XV, 11; B. Bath. 60^b 'שדוהו' when the Temple was destroyed, ... there were many scrupulous persons (פרושים), determined) not to eat meat nor drink wine. Ib. 'כל שדוהו' should we drink wine, of which libations were offered on the altar? Ib. 'לא נשדוהו' then let us drink no water, because water libation has ceased. Keth. 8^b 'שדוהו' many have drunk (the cup of mourning), mapy shall drink, v. מְשָׁדוהו. Nidd. 24^b 'שדוהו' how much unmixed wine the mother of this embryo must have drunk!; a. fr.—*Part. pass.* שְׁתוּתָה *being under the influence of drink*. Erub. 64^a 'כל שדוהו' Ms. M. (ed. only 'ש') one feeling the wine must not pray, contrad.

to שְׁתוּתָה, q. v. Lev. R. s. 12 'כל שדוהו' they (Nadab and Abihu) entered the Tabernacle while under the influence of wine; a. fr.—[*Hif.* from שְׁתוּתָה q. v.]

שְׁתוּתָה, שְׁתוּתָה ch. same. Targ. Gen. IX, 21. Targ. I Sam. XXX, 12; a. fr.—Targ. Deut. XXXIII, 22 שְׁתוּתָה (Y. II כד דוהו' שְׁתוּתָה, corr. acc.).—Y. Shek. IV, 47^c top שְׁתוּתָה when he had drunk the four cups of wine on the Passover night &c.; Y. Sabb. VIII, beg. 11^a; Y. Pes. X, 37^c. Erub. 64^a 'כל שדוהו' so long as I have not drunk a fourth (of a Log) of wine, my mind is not clear. Sabb. 152^a 'כל שדוהו' up to forty years eating is more salutary, after that drinking is more salutary. R. Hash. 4^a 'כל שדוהו' does a bitch drink wine?; Yalk. Neh. 1069 'כל שדוהו' a. fr.—With prefixed א: אֶשְׁתוּתָה Targ. O. Ex. XXXIV, 28 ed. Berl. (ed. Vien. שְׁתוּתָה); Y. Targ. O. Gen. XXIV, 14 אֶשְׁתוּתָה (*imperative*; a. fr.—Erub. 54^a 'כל שדוהו' make haste and eat, make haste and drink (enjoy life, v. נַחֲמֵה). Lev. R. s. 12 'כל שדוהו' thou drankest ten &c., v. קִרְטָה I. Yeb. 65^b 'כל שדוהו' she drank a drug causing barrenness; a. fr.—R. Hash. 4^a 'כל שדוהו', v. supra.

שְׁתוּתָה, שְׁתוּתָה *to be drunk*. Targ. O. Lev. XI, 34 שְׁתוּתָה (Y. שְׁתוּתָה; h. text שְׁתוּתָה).

שְׁתוּתָה II [*to settle*, 1) *to lay the foundation of*; v. שְׁתוּתָה II.—2) *to fix the warp, start the loom*, v. שְׁתוּתָה.

שְׁתוּתָה I [*to found, establish*, v. שְׁתוּתָה II.—2) *to weave*. Midr. Sam. ch. XIX (ref. to נסכדו, Ps. II, 6) 'כל שדוהו' I have woven him (established him, ref. to נסכדו, Jud. XVI, 14); Yalk. Is. 338; Yalk. Ps. 620 שְׁתוּתָה (corr. acc.).

שְׁתוּתָה, שְׁתוּתָה *to be established, started*. Y. Yoma V, 42^c, v. שְׁתוּתָה II; a. e.

שְׁתוּתָה, שְׁתוּתָה same. Tosef. Yoma III (II), 6 ed. Zuck. (Var. שְׁתוּתָה), v. שְׁתוּתָה II.

שְׁתוּתָה, שְׁתוּתָה ch. same, *to weave*. Targ. Jud. XVI, 13 שְׁתוּתָה (ed. Lag. a. oth. שְׁתוּתָה, not שְׁתוּתָה).

שְׁתוּתָה, שְׁתוּתָה (Pe. with prefixed א) אֶשְׁתוּתָה same, 1) *to start the loom, weave*. Targ. Ps. CXXXIX, 13 שְׁתוּתָה, ed. Wil. (ed. Lag. שְׁתוּתָה; h. text שְׁתוּתָה). Targ. Job X, 11.—Y. Sabb. VII, 10^c top 'כל שדוהו' v. קוֹבְרָה. Y. Taan. IV, 64^c 'כל שדוהו' not to start a loom from the beginning of the month of Ab; Y. Pes. IV, 30^d top; Yalk. Ps. 653 'כל שדוהו' (corr. acc.).—2) *to found, establish*. Targ. Ps. VIII, 3 ed. Lag. (ed. Wil. אֶשְׁתוּתָה, not אֶשְׁתוּתָה; h. text שְׁתוּתָה).

שְׁתוּתָה, שְׁתוּתָה m. (b. h.; preced.) *warp*; *transf. longitudinal direction*, v. שְׁתוּתָה. Y. Shek. VI, 50^a top 'כל שדוהו' as thin as a thread of the warp. Mikv. VI, 9 'כל שדוהו' a wall ... which is cracked lengthwise; a. fr.—*crosswise*, v. שְׁתוּתָה.

שְׁתוּתָה, שְׁתוּתָה ch. same. Targ. Lev. XIII, 48, sq.—Ab. Zar. 17^b, v. שְׁתוּתָה I.

שְׁתוּתָה, שְׁתוּתָה I, part. of שְׁתוּתָה.

שְׁתִּירָא II f. = h. שְׁתִּירָה II, *foundation*. Targ. Koh. III, 11. Targ. Y. Ex. XXVIII, 30 שְׁתִּירָה (Hebr. form).

שְׁתִּירָה, שְׁתִּירָה I f. (b. h.; שְׁתִּירָה I) *drinking, satiety, gratification*. Yoma VIII, 1 'וכ' באכילה ובש' 'וכ' on the Day of Atonement it is forbidden to eat, or to drink &c. Y. Ab. Zar. II, 41^b bot. Succ. 49^b; Num. R. s. 21¹⁷ 'ש' לשון ש' (the word שְׁתִּירָה) expresses gratification, satiety &c., v. שְׁתִּירָה, a. שְׁתִּירָה; (Y. Succ. IV, 54^d top חִיבָה v. חִיבָה). Nidd. 24^b 'מי ששְׁתִּירָה מרובה וכו' he that drinks more than he eats &c.; a. fr.

שְׁתִּירָה, שְׁתִּירָה II f. (שְׁתִּירָה II) *foundation*. Yalk. Ps. 653 משניטל הארון 2, Yoma V, 2 שְׁתִּירָה v. שְׁתִּירָה עולם 'וכ' since the Ark disappeared, there was a stone in its place, ... which was called foundation stone; Snh. 26^b. Y. Yoma V, 42^e שְׁתִּירָה הַעֲלִים 'ש' שְׁתִּירָה הַעֲלִים why was it called foundation stone? Because from it was the world founded (or started, v. שְׁתִּירָה II); Lev. R. s. 20; Yoma 54^b 'שְׁתִּירָה הַעֲלִים וכו' שְׁתִּירָה הַעֲלִים; Tosef. Yoma III (II), 6; a. e.

שְׁתִּירָה v. שְׁתִּירָה.

שְׁתִּירָה v. שְׁתִּירָה.

שְׁתִּירָה v. שְׁתִּירָה.

שְׁתִּירָה v. שְׁתִּירָה.

שְׁתִּירָה m. (b. h.) *plant, set*, v. שְׁתִּירָה.

שְׁתִּירָה ch. same.—Pl. שְׁתִּירָה, שְׁתִּירָה Targ. Ps. CXXVIII, 3. Targ. Jer. XXXI, 5 (ed. Lag. שְׁתִּירָה; h. text שְׁתִּירָה).

שְׁתִּירָה v. שְׁתִּירָה.

שְׁתִּירָה f. (שְׁתִּירָה) *boring, opening*. Tosef. Ab. Zar. VII (VIII), 15 'על הש' 'אם ... (Var. השְׁתִּירָה incorr.) if he is suspected of taking wine out by boring a hole (and closing it up again).

שְׁתִּירָה v. שְׁתִּירָה.

שְׁתִּירָה f. (שְׁתִּירָה) *silence*. Yeb. 87^b, a. fr. כְּדוּרָא ש' כְּדוּרָא silence is tantamount to admission. Zeb. 115^b 'עמים' 'וכ' at times one keeps silence and is rewarded for his silence, at times one speaks &c. Ab. III, 13, v. כְּרִיגָה. Pes. 99^a 'וכ' לוחמים ש' silence becometh the wise, how much more the stupid; Treat. Der. Er. Zutṭa ch. VII. Sot. 39^a (ref. to Neh. VIII, 5) 'ש' standing means being silent; a. fr.—Y. Hag. II, 78^a; Tosef. ib. II, 12; Bets. 20^b 'ש' מה ז' ש' what does silence mean? (i. e. better be silent).

שְׁתִּירָה f. same. Gitt. IV, 8 'אומר לה שְׁתִּירָה יפה' 'וכ' he may say to her, silence is more profitable to thee than speech (by raising your claim you may endanger your legal status); Yeb. 65^a.

שְׁתִּירָה ch. same. Targ. Ps. XXII, 3 (h. text שְׁתִּירָה). Ib. XCIV, 17 (some ed. שְׁתִּירָה; h. text שְׁתִּירָה); a. e.—Taan. 9^b

שְׁתִּירָה he resolved to keep silence. Ber. 62^a, v. שְׁתִּירָה III; a. e.

שְׁתִּירָה f. h. = next w. Sabb. 156^a; Ber. 38^a שְׁתִּירָה (corr. acc.).

שְׁתִּירָה f. (Syr. שְׁתִּירָה, P. Sm. 4130; cmp. שְׁתִּירָה II) *flour of unripe barley mixed with honey*; also a *drink prepared of flour* &c. (cmp. Lat. ptisana). Erub. 29^b 'ש' 'וכ' ... for shattitha ... take two ladlefuls of roasted barley &c. Ber. 38^a. Ab. Zar. 38^b שְׁתִּירָה (v. Rabb. D. S. a. l. notes 9, 10); Yalk. Sam. 151 שְׁתִּירָה. Snh. 67^b ... אמר 'וכ' קריבו ש' he said to them, give me a drink of water, and they offered him shattitha; a. e.

שְׁתִּירָה v. preced.

שְׁתִּירָה, שְׁתִּירָה, שְׁתִּירָה m. (שְׁתִּירָה) *siath*. Targ. O. Gen. I, 31 'ר' ... ed. Berl. (oth. ed. a. Y. רְאִי ..., not רְאִי ..., רְאִי ...). Targ. II Sam. III, 5; a. fr.—Fem. שְׁתִּירָה. Targ. Ex. XXVI, 9; a. e.

שְׁתִּירָה, Pi. שְׁתִּירָה (sec. r. of נִשְׁתִּירָה; cmp. נִשְׁתִּירָה) *to become rust-eaten, rust-colored*. Taan. 8^a (ref. to הנחש וכו' Rashi (ed. omitting עליו) when thou seest a generation over whom the heavens are rust-colored like copper, so as to let down no dew or rain; (Ar. מְשֻׁחָרֵר; Ms. M. 2 'וכ' רְקִיעַ שְׁמֻחָרֵר וכו' a generation whose suns are red-colored &c.; v. Rabb. D. S. a. l. note 5).

שְׁתִּירָה ch. same, *to be rust-bitten*. B. Mets. 26^a top 'וכ' 'וכ' (Ar. דִּשְׁתִּירָה, with prefixed נ) when the coin found in the ground is very much attacked by rust (showing that it has been in the ground a very long time).

Pa. שְׁתִּירָה 1) *to make rusty, brittle*. B. Bath. 19^a משום 'וכ' because they (the boulders, v. סִלְעֵי) would eat away the pot (placed between them).—2) *to get rusty*. Sabb. 102^b 'וכ' 'וכ' they would not do that (keep their needles in a hole in the ground), because they would get rusty.

שְׁתִּירָה (b. h.; cmp. שְׁתִּירָה) *to set, plant*. Yoma 38^b ... ראה 'וכ' the Lord saw that the righteous men were few, so he planted them in every generation (distributed them &c., ref. to I Sam. II, 8; cmp. שְׁתִּירָה II). Gen. R. s. 26; Yalk. Ps. 845 (ref. to Ps. XCII, 14) 'וכ' זה נח this refers to Noah whom the Lord planted in the ark. Gen. R. s. 61 (ref. to Ps. I, 3) 'וכ' שְׁתִּירָה (Abraham) whom the Lord planted in the land of Israel. Snh. 37^b (play on שְׁתִּירָה, I Chr. III, 17 'שְׁתִּירָה') 'וכ' whom the Lord planted (caused to be begotten) not in the ordinary way of those that are planted (he having been begotten in prison); a. fr.—Part. pass. כְּנָן ... ש' מְרֻגָה &c. Yalk. l. c. שְׁתִּירָה; f. שְׁתִּירָה; שְׁתִּירָה like a garden that is planted bed by bed; (Midr. Till. to Ps. XCII, 14 נִשְׁתִּירָה). Num. R. s. 3¹ 'וכ' הם בבירה 'וכ' so long as they are planted (seated in rows), they are in the house of God, that is to say, the children at school; a. e.

Hif. שְׁתִּירָה (of roots) *to spread*. Pesik. R. s. 3 (ref. to

כשם ששרשיו... משתללים לכל מקום כך... (Koh. XII, 11) ... as the roots of a tree spread in all directions, so the words of the Law enter and penetrate the whole body (Num. R. s. 14⁴ משררשים).

Nif. Hof. to be planted. Snh. l. c., v. supra. Lev. R. s. 10; Cant. R. to VIII, 6 (ref. to שאלחאל, v. supra) 'ממנו הושללה מלכותו' from him was the dynasty of the house of David planted (procreated). Midr. Till. to Ps. IV מזה דוד did David think that royalty would be planted from Bathsheba (that through her son the dynasty would be continued)?; a. e.

נשתל ch. same. Taan. 23^a ... כי דידי דשתלי as my ancestors planted for me, so I plant for my son; Yalk. Ps. 880 'אשתליל' Ib. דשתל. art thou he that planted it? (read: דשתלחיה) Taan. l. c. ששתלחיה; a. e. — Part. pass. ששתל; f. ששתל; pl. ששתל; Targ. Ez. XVII, 8; 10. Targ. Ps. XCII, 14; a. e. — V. ששתל.

שחל m. (preced.) *set, plant.* — Pl. שחלים, שחלין, שחלי. Maasr. V, 1 'וכי' if one takes plants out of his own garden to set them in his own, he is exempt from tithes; Tosef. ib. III, 8 שחל ed. Zuck. (Var. שחל). Ib. שחלין sets or young herbs; Y. ib. V, beg. 51^c שחלין וסחלין. Ib. שחל what is the difference between wheat (used for seed) and sets (with regard to tithes)? wheat is a finished object, sets are not; a. e.

שחלח m. (preced.) *planter, gardener* (with the right of tenancy, v. אריס). B. Mets. 109^a 'וכי' Rab Joseph had a certain gardener (on his farm). Ib.; B. Bath. 21^b 'וכי' a primary teacher, a gardener, ... are all considered as forewarned (may be discharged without notice); a. fr.

שחם (b. h.; Shaf. of חרם; cmp. סחם) *to unseal, open*, esp. *to bore* a hole through a vessel in order to get wine out by means of a tube. Ab. Zar. V, 3, sq. שחם כרי שחם time sufficient to bore a hole, and close it again &c., v. נגב; a. e.

שחם ch. same. Part. pass. שחם; f. שחמה. Y. Ab. Zar. V, 44^d 'קולחא' (not קולחא) a pitcher of wine that shows traces of having been bored at.

שחם m. (preced.) *boring.* Tosef. Ab. Zar. VII (VIII), 13 'וכי' ed. Zuck. (oth. ed. שחם) would not the boring (for the sake of getting wine out) be recognized whether on the top or at the bottom?; Ab. Zar. 69^b שחם Ms. M. (Rashi שחם; early ed. שחם; later ed. שחם). Tosef. l. c. 14 'וכי' ed. Zuck. (Var. שחם; corr. acc.) if he can identify his seal and the spot and manner of his boring (Var. שחם the spot and manner of his closing up); a. e.

שחם m. (preced.) *one known to be skilled in boring* and stealing wine. Tosef. Ab. Zar. VII (VIII), 14 'אצל' יין אצל

ed. Zuck. (oth. ed. שחם, corrupt, of שחם) if one deposited wine with a gentile who is known as an expert borer, it is forbidden &c. (v. נקדן).

שחן *Hif. to urinate* (b. h.; sec. r. of שחן, Ges. Thes. s. v.), with, or sub. מים, *to urinate*. Bekh. 44^b מים needed to make water, and forewent it. Sabb. 67^b (a superstitious custom) 'וכי' who urinates before her pot that it may boil quickly; a. fr.

שחן ch., Af. שחן same. B. Bath. 19^b (ref. to I Kings XIV, 10) 'אפי' מירי דרביה לאשתחן בקיר 'וכי' (some ed. even a being which is wont to urinate against the wall I shall not leave to him: that means a dog. Bekh. 44^b; a. e.

שחן m. (preced.) *urine*. Bekh. 44^b 'וכי' another channel discharges urine, and another &c.

שחם v. שחם.

שחם *Shaf. of חם; cmp. Assy. tappû, Del. Assy. Handw. p. 712) to join, combine, attach; to form a partnership.* Y. Taan. II, 65^d 'וכי' the Lord combined his great name with Israel's (ישראל). Ib. 'וכי' I will have my great name bound up with theirs, that they may live. Snh. 63^a 'וכי' he who combines the name of God with something else (imparting divine honor to God and a material object at the same time) will be uprooted from the world; Succ. 45^b. Ib. 'וכי' Ms. M. (ed. שחם, corr. acc.) but (in saying, 'unto Yah and unto thee, O altar') does not one combine the name &c.? Ber. 63^a ... כל המשתחא as for him who includes the name of God in the expression of his trouble (blesses God in his calamity), his means of support will be doubled. Ex. R. s. 42 (ref. to Ex. XXXII, 4) 'שחם' אורח עמו (not עמון) they did not say, 'this (calf) is God', but 'these are thy gods', they combined Him and it; a. fr. — Part. pass. שחם. Y. Taan. l. c. 'וכי' שחם משי בני and what wilt thou do with thy great name (Josh. VII, 9), which is embodied in ours?; a. e.

שחם *Hithpa. to be combined, to have a part in.* [Succ. l. c., v. supra.] Gen. R. s. 99 בנימין Benjamin, who had no part in the selling of Joseph. Tanh. Noah 13 (Satan said to Noah) 'וכי' come and let us work together in this vineyard; a. e. — Esp. (Sabbath law) *to form a fictitious partnership in an alley* (מכור) by depositing in it some food to the expense for which the inmates of the buildings concerned contribute, contrad. to laying an 'erub (עירוב). Erub. 71^b 'וכי' ... the partnership in an alley is formed with wine, but if some wish to do it with bread, they may do so. Ib. 'וכי' you must lay an 'erub for courts (by depositing a common object in one of the courts), and also form a partnership for the alley; 'וכי' you may do the one or the other. Ib. III, 1 'וכי' you may use any eatable for 'erub or for shittuf; a. fr.